

THE (not Unaken) C<sup>th</sup>  
Cause of the Innocent  
P L E A D E D, <sup>255/5</sup>

His Accusers pretended Charge,  
C O N F U T E D;

Their unparallel'd Aetings, ungospel-like Deal-  
ings, and unrighteous Proceedings against  
their Pastor, D E C L A R E D:

O R,  
*Truth breaking forth, through the  
Mist of Clouds and Slanders.*

Published by Samuel Bradley; who is Afflicted, Rejected,  
Despised, Reproached; (yet a Friend to Zion) though  
troubled on every side, yet not Distressed; Perplexed,  
but not in Despair; Persecuted, but not Forsaken; cast  
down, but not Destroyed.

Jer. 20. 10. *For I have heard the defaming of many, fear  
on every side; Report, say they, and we will report it.*

Isa. 30. 8, 9. *Now, go write it before them in a Table, and  
note it in a Book, that it may be for the time to come, for  
ever and ever: That this is a Rebellious People; lying  
Children, Children that will not bear the Law of the Lord.*

Prov. 18. 17. *He that is first in his own cause, seemeth just,  
but his neighbour cometh and searcheth him.*

L O N D O N, Printed for the Author, 1664.

*To all who inquire the way to Zion, with their faces thitherward; We send greeting, saluting all such as love our Lord Jesus in sincerity.*

**T**hat which hath been the ingaging cause to move us to this work of publick view, is that Controversie which hath for some months been between the Author herein mentioned, and some persons dissenting from him, whose actions have been not becoming the Gospel of our Lord Jesus: It is the joy of our Souls, the Reports and Scandals that have been cast upon the Author herein mentioned, is through Grace made to appear to be no more but Reports and Scandals, which tends to his Crown of Rejoycing, *Mat. 5. 11.*

A Catalogue of the Proceedings of these people, for whom this Servant of God hath laboured in the Gospel, you have in this ensuing Discourse:

First, To the Reader; if thou wilt be found, who ever thou art, to do that which may please God, and not prejudice thy own peace, then look upon the Matters and Controversies in *Sion* with Spiritual Eyes, that so thou mayest discern it, lest thou like the Spider, turn all into poyson; therefore for thy help remember these three things:

First, Remember God is alwayes, and at all times, in all places present; let this stir thee up to a serious consideration of this ensuing Discourse.

Secondly, Remember the judgement due to them which put evil construction upon good things, which call evil good, and good evil; which put light for darkness, and darkness for light; and sweet for bitter, and bitter for sweet.

Thirdly, Remember the great account that every man and woman must give for every mercy received, and for every evil thought, every idle word, every sinful action which is done or acted by the Sons of men, at the great day of the Lord's appearance.

Secondly, As touching the Author herein mentioned, it being  
our

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our portion to have most intimate communion with him in the time of his exilement, we are emboldned to speak so far as we have seen, or so far as the Lord hath given us light and knowledge in the things of God, and in his wayes : we have seen nothing in his Life and Conversation, but as doth become the Gospel; though in times past he was caught in Satans Inare, and God did suffer him to fall under sin, not to his Condemnation, but for his Humiliation; for God will lose none of his Jewels, *for whom he loveth, he loveth to the end* : And God did manifest a powerful repentance in his Soul, and made sin the object of his loathing; and as is made manifest by *John Glyde*, and *Benjamin Minzes*, in their Epistles wiitten in the Authors behalf, in his Book intituled, *The Afflicted and Retired Mans Meditations, concerning the Excellency of the Spirit*, where they writ very eminently in the Vindication of the Author aforesaid, telling us, *They were Spectators of the work of Repentance wrought in his Soul* : In the aforesaid Epistle is declared, *That his whole conversation is as it becomes the Gospel*, 'o the which we do refer the Reader.

The manifestation thereof is so great, that all the sins he hath committed, and all the Devils in Hell, all the men upon Earth, professors and prophane, are never able to verifie to the contrary. This we write not to applaud the Creature, but rather to promote the honour of the Creator, because God hath born a testimony to the truth of it, as they themselves have confessed; witness their Letter of Recommendation, wherein they say, *The Lord hath made him instrumental to draw them out of the Pit of Darkness, and to bring them into the Glorious Liberty of the Sons of God*: This is his *Crown of Rejoycing*, though they since have made it a time of reproaching, for want of a Spirit of love, and a sound mind.

*Thirdly*, We are not only Spectators of his Holy Conversation, but also of his sore Affliction, and great oppression which he hath undergone by them, for whom he hath travelled in the Gospel; it being a work the Lord hath cast into our hands, to stand up for his support, under his oppression, inflicted upon him by God for good ends, best known to himself, but instrumental by them on whom the travel of his Soul hath been spent; the thoughts of these things doth cause us for to tremble, to consider the ungoſpel-like dealings which they have made use of to throw down their Pastor and Brother in Christ, from that Center

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where the Lord did place him. A brief Catalogue take as followeth in these short Particulars.

*First*, They lay aside the Rules of Christ, and make use of their own.

*Secondly*, They reproach him before they reprove him, contrary to the Rule of Christ, or of his Apostle *Paul*.

*Thirdly*, They charged him with sin, but never proved it.

*Fourthly*, They condemned him without any Tryal.

*Fifthly*, They say, *they cast him out*, but never set a day apart to seek the Lords assistance in matters of so weighty concernment, and broke their promise which they made to one of us, to forbear their proceedings till the next Meeting.

*Sixthly*, They send Copies of his Accusation to the Churches, and by no means he that was concerned therein must see it. And that which is matter of great lamentation, is, that one of these persons, whose name is unto the pretended Charge, said to *N. C.* a few dayes before the Breach, *That he did judge S. B. had as much of the Spirit of God as any man in England*: And yet proceeded as aforesaid.

In this ensuing Discourse, by the Author himself, you may see their work made manifest, and then you may determine whether it hath the Impression of God, yea or nay, if you weigh it in the Ballance of the Sanctuary. Can any person prove, and say to this Author herein mentioned, all this time which report and reproaches have been spread abroad concerning him, *This thou hast done*. If there had been any miscarriage in him, where is the Spiritual-minded man, who according to the Rule of the Apostle, given in *Gal. 6. 1.* that ever came to restore him with the Spirit of Meekness? This we may fear, that Love is wanting, or else the number of the Faithful is but few; And may it not be said (concerning those unparallel'd Proceedings of these Persons) as it was in the beginning concerning the Woman, *She takes of the Serpent, and the man received of the Woman, and so it spread over all man-kind*; so now, the Woman takes from the surmising Spirit, which is of the Serpent, and she delivers to the man, he spreads it abroad to the Churches, and this was the Original of their proceeding against their Pastor; but we have a Proverb in England, which is true in this case, *That Conceit without receipt, is plain deceit*: We would leave with you, in the Love and Fear of the Lord, an

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## TO THE READER.

Exhortation to Love, that great duty that is so little exercised among the People of God.

Did we live in Love, it would unite the hearts of the Faithful together; Love would cause God's Ministers to stop the mouth of back-biters, reproachers, and scandalous persons, which take up reports from report, without the knowledge of any thing that is reported; Oh let it be enough, that the Adversary is smiting without, let not God's People smite within; its a symptom of the nearness of Christs approach, when fellow Servants shall smite one another; consider the judgement due to such; for it is too grievous to be born; for if we bite and devour one another, we shall be devoured one of another: for God hath said, *That if he kindle a fire in Gilgal, there shall be none found to quench it in the House of Bethel*; now therefore live in Love, then will the divisions of *Ruben* cease, that the Glory promised to the Churches and Members of Christ, may be given to them, which must not be looked for without a Reformation: therefore shake off the Raggs of Reproaching, and the Garments of Back-biting, and put on the Righteousness of Jesus Christ, and come forth in the purity of the Spirit, which shall be the Prayers of them which are willing to suffer affliction for the Truth, Interest and Kingdom of Jesus Christ, and have love to all that love the Lord Jesus in sincerity: We whose names are hereunto subscribed, are for the most part eye and ear witnesses to what is here expressed, and therefore commend them to all wise-hearted people to determine, and remain the Assertors of Truth,

The first day  
of the 7th.  
month, 1664.

*Henry Tabor.  
Nicholas Clark.  
Thomas Rose.*

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A Copy



A C O P Y of the Pretended CHARGE against  
S A M U E L B R A D L E Y.

To the Churches and faithful Brethren in Christ Jesus, greeting.

Beloved and longed for :

**W**E have at last as the Result which we hope the Lord hath brought upon our Spirits, resolved to acquaint you with our Proceedings with Samuel Bradley, and the Reason of our so doing.

First, We do judge he still lieth under the guilt of those great and horrid crimes for which he was dealt with by his People.

Secondly, As if all that were too little, he hath added, by several late and new Miscarriages.

1. A high disorder, and therein a manifest breach of Truth, as he was an Overseer in the Church of God, in bringing a Disorderly Person without the knowledge and against the Principle of the Church, and of the Truth it self, to preach to them, and pray with them; and this is a compleate evil, especially in him, so to run upon the Rule of Christ, so to hazard the Churches stability, which might have been invaded, by dropping some Doctrine as might have shaken the faith of some, and so manifestly to hazard the Churches Peace and Communion, especially to bring in such a person as he, contrary to the Advice given in the 20th of the Acts, where the Elders are exhorted to feed the Church, and not to ruine it.

2. We have great cause to suspect him very guilty of pernicious designs against the Saints; forasmuch as he knew this Person he so brought in, to be a very dangerous wicked Person, and saying of him, he would never come into his company more; and now without publick satisfaction given by him, or taken from him, to bring him into the Church; and more then all this, to call out one Brother by Name, whom he knew zealous for the work of the Day, to pray in his presence, as if he did on purpose lay in wait to catch what he could to answer him and others: this deeply and effectually perswades us he could not be without great purposes to deal very treacherously with us.

3. He is guilty of a very sinful confederacy with this Enemy of the Lords, whom he hath singled out for his company, hugging and embracing of him as a Brother, a friend that saw it, when he brought him

## A Copy of the pretended Charge against S. Bradley.

into the Congregation; and since is a great frequenter of his House and Company, as if it were a small thing to wrap himself up in all his Iniquities, and so to draw upon himself the Vengeance due to such vile transgressions, contrary expressly to the Lords Commands, Say not a confederacy; and, Have no fellowship, saith our Apostle, with unfruitful Works nor Workers of Darknes: When thou sawest a Thief, thou consentest with him, Psal. 50. and that which is more considerable, one of his present Abettors and Adherents told us he did so to save his own self: and hath hereby stained the Glory of Christ, and reproached the glorious footsteps of this Anoynted King, in which he hath eminently triumphed over his Enemies in these latter dayes, more than many, if not any in this day; and in which also he hath given the lye to his own Vows and Protestation in the sight of God, That he hated and abhorred the thoughts of looking toward much self with associating with such persons, and yet now tell a Brother he was sorry for what of that kinde he had spoken.

5. He stands guilty of opening the Nakedness and Dealings in the Secrets of the Church in his publique Preachings, and this hath been frequent; being desired by two Brethren to forbear such Passages, shewing how dishonourable they were to God, and grievous to them, he solemnly engaged never to do the like again; nevertheless at the very next Meeting he had of his own appointing, of which he had two or three a week, besides the Church-Mettings, did publickly declare that his Church stopped his Mouth, so that he durst not for displeasing them preach those Truths he would.

6. He is guilty of such rash Passion and Spiritual Pride in his carriages towards us in conviction and distinction, one to vindicate a scandalous transgressor that was to be dealt with in the Church, charged a Sister with a lye in the face of the Church, and afterward to cover his evil made it a mistake; to justify the wicked and to condemn the righteous, both are in an abomination to the Lord; the first is, but few weeks but some or other would meet with their woundings and burdenings; and sometimes meet with Repulses in their Addresses to him, they must not teach their Elder; sometimes he scorned to be taught his duty by any Member in the Congregation; and sometimes he would incompass them with fained Flatteries and Repentances, and yet in the meantime fly out into those foul breaking parts, that indeed he was become a Burden to us: Also of some of those petty things, we have also at large to be brought forth, if desired by any. And if you adde to all this, his  
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## A Copy of the pretended Charge against S. Bradley.

*carriage while we were dealing with him; at one time breaking out into very wicked reviling and contempt, as, He had brought up a Bird to pick out his Eyes, a Brother that then spake, Black-mouth, Foul-mouth, said he had spit the Devil all day. And at another time vilely scoffed at the Work of the Lord, being acquainted he should be cut off, scoffingly said, It would be cut and dried by and by. And as a further Evidence of his Hardness and Implacableness under all, when it was told him he was cut off, he makes that the time of his liberty, as he said to some present with him, Now he had his liberty to go and preach the Gospel unto the world: And gives out that he is wronged, and yet he hath made his Appeal to the Churches, and cannot be heard; and now makes his Appeal to God, and questions not but in a Twelvemonth he shall make Us and the Churches to know their Evil.*

*This being but a brief Copy of those many grand evils for which our Brethren before and now have cut him off, and cast him out for the destruction of the flesh: And so now bear our Testimony against all his evil, and all his Adherents; and set our Hands to the Truth of it.*

### Brothers.

Glyde.  
Minzes.  
Johnson.  
Morlie.  
Bentlie Senior.  
Hackney.  
Cook.  
Potter.  
Jones.  
Lane.

### Brothers.

Green.  
Aston.  
Bentlie Junior.  
*Sisters.*  
Abigail Fich.  
Mary Hackney.  
Elizabeth Hackney.  
Anne Bear.  
Elizabeth Hatén.  
Gibbes.

### Sisters.

Laurence.  
Winter.  
Potter.  
Stirrup.  
Ellengray.  
Grove.  
Bentlie.  
Scales.  
Robinson.

The Reader may take notice, That Robert Bentlie Junior, whose name is set down to this pretended Charge, did declare to Thomas Rose, That he did never set his hand to any such thing: So that what may this be called but plain deceit? and it is abominable not onely in the sight of the Lord, but good men also, and a sin punishable by the Judge; to counterfeit a mans name, and bring him in as a Witness to their pretended Charge, when he was in no capacity so to be, as being then no Member of the Church. A further Discovery of their Uncharitable Proceedings followeth.

*A brief Account of the Ungospel-like Dealings, and Unrighteous Proceedings of John Glyde, Benjamin Minzes, John Johnson, and the rest of the Dissenting Members with them, manifested against their Pastour, Samuel Bradley, as followeth.*

**U**Pon the 5th day of the 5th month, 1663. at a Brothers house, namely *John Glyde*, was the Church meet, and continued all that day with one accord, preaching the Word, and in Prayer, yea, Breaking of Bread with gladness and singleness of heart, and praising of God; at the close of the day, a Letter of Recommendation was read, in order to send me forth to preach the Gospel; and the Letter being read, they with one consent assented, and immediately signed the same, and gave me up unto the Lord, his Work and Service, with endeared Manifestations of Love at our parting: The week following I took my journey, and at the evening of the same day, I entered upon the work; finding a door opened by the Lord after the Lord's Work was there accomplished, I travelled farther into the Country, where I found the Lord's harvest to be very great, and did continue in the Work by night as well as by day, finding the People exceeding thirsty & hungry after the Means of Grace; where much work for the Lord might have been done, had not false Reports & Reproaches put a stop thereunto: After eight or nine dayes had been spent in this Service, quite contrary unto my own expectation, I was by providence returned back again to *London*, and at my return there was such news presented unto me, that I was struck into some kind of amazement to hear of that distraction that was in the Congregation, and of their Resolutions concerning me. The next day, being the first day of the week, they were resolved to meet about me. Truly my soul was much grieved, to consider what a sweet and heavenly Posture I left them in about eight or nine dayes before, and to hear of such a sudden alteration; I being weary, riding very hard for to reach *London* that day, and hearing nothing of it before I came, I lying

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### Truth breaking forth

ing down upon a bed, being over-whelmed in my spirit with grief and sorrow, at last the Lord was pleased for to revive me again with these words, *I will not leave thee comfortless*; these words were set home with such power through Grace, I was refreshed and satisfied again, and set down my resolution, by the help of the Lord, to go the day following, and make my appearance to the Church, that I might understand how things were: The first day being come, and the Church meeting at the place aforesaid, where I left them in such a sweet harmonious posture; they had begun before I had entered the meeting; after the first brother had ended his prayer, the second began to speak, *Benjamin Minzes* by name, and his way of speaking was in such a sad railing reviling manner, as many can witness who were in the hearing thereof, that did admire at my patience, to hear my self reviled at that rate. A little of his reviling Language is here repeated; *That a hundred pounds was a great deal of money, to betray the People of God; and for a piece more he would do much; but let them go and do as Judas did, hang themselves for their labour: and that he that should joyn with a Trajan when he doth come to preach here, I would turn my back upon him and let him preach unto the walls.* Benjamin Minzes, when the heat of his blood was over, did not go untold of it: to colour over his wickedness and deceit, makes this reply (thinking to shift it off, but it will not do) *He did not name Sam. Bradly*: This covering is too short to cover over his evil; for besides the testimony of his own conscience, I have many undeniable arguments to prove it against him; but for the present I shall omit it.

Again, *Benjamin Minzes* did in the bitterness of his spirit further declare openly unto all sorts of People; *Advising to serve them, as Samuel did Agag, hew them to pieces*: Saying also, *that they had power to cut off, and cast out*: Where we may plainly see, he stirred them up to cut off their Pastor before they had given him so much as a hearing: and this is that they call their just dealing.

And after *J. G.* had done preaching, *B. Minzes*, made another speech to the People, as if what he had said to them, was not sufficient to make them one with him in his wicked design, tells them, on purpose to make a Schism in the Church; and all this was done before they had read my Charge, or were come to my Tryal; he urges, *1 Sam. 22. 23.* before all the People there present; *Abide with*

with me, &c. wherein you may observe, David did intend to separate from Dorg: So that it is plain, the design of Benjamin Minzes was to make a Separation, whether there was cause for it or no: and for two or three hours together did I sit and hear my self reviled and falsely accused. When the meeting was ended, the hearers dismissed, and the Church retired, I began to make my defence, and notwithstanding I was charged publickly, was willing for to bear it, and did hide their weakneses, hoping I might have been heard what I could say for my self in private; no sooner had I opened my mouth, had begun to utter my self, but I was immediately interrupted by the aforesaid B. Menzes: and as he reviled me in publick, so he did revile me in private before the Church, calling of me, *Retch, Thou Retch, thou shalt not speak hear;* and yet they have since commonly reported it abroad, *I would not answer unto my Charge.* When I perceived this uncivil carriage of the aforesaid Person to me, who was his Pastor, I said, *Benjamin Minzes, do you speak as the Mouth of the Church, or being appointed by them so to do, to stop my mouth now it is my turn to answer to your false Accusations in publick;* He replies, *Yea.* And since I have enquired into the thing by some of the Members that could not in conscience joyn with their unwarrantable Proceedings, but have found B. M. to be a liar; for *John Glyde* was appointed to be the Mouth of the Church; wherein we may see the forwardness of this person to oppose me when he was not called thereunto, on purpose to carry on his own design: I did intreat that I might be heard; but of a sudden there was a great noise, and a hurly-burly amongst them, through the means of the uncivil Carriage of this poor man, in so much, that I was forced to be silent until silence was amongst them: after a little silence, one of them spake unto me, and said, *That if I would hear my Charge, I should be heard;* To him I made this reply, that I was come there for that very end and purpose, by reason I did hear of a great stir there was about me, and now am come to hear what is the matter; and since my coming, I have been highly charged by B. M. with heinous things, yea, such things that my soul abhors, and I am now going, if you will have but so much patience, as let me be heard, to make my reply in private, to what I have been charged in publick, which is but a reasonable thing; With that there was great confusion again, some for it, and some against it; to the grief of my soul do



I relate it, with that I stood still, till I had an opportunity to speak, and then delivered my self as follows.

Friends, The Heathens abhor such Proceedings as these are, instancing the sayings of *Nicodemus*, John 7. § 1. *Doth our Law judge any man before it heareth him?* I have been judged and condemned by *B. M.* to be a Trappan, and have, as he did tell the people, *received Money for the same*. But I am not sensible of any such thing; and know he cannot prove what he hath said, therefore let me speak to clear my self, for the Glory of God is concerned in this Matter: before I had done uttering my self, I was again interrupted, and there was much confusion. Again, I waited till I could get another opportunity to utter my mind unto them, though much ado I had for to obtain it, but had it at last; I did plainly tell them, Their present work was to hear what I had for to say in order to what was charged upon me by *B. M.* but if they were resolved not so to do, but justify him in his evils, and disorderly walking, and so become disorderly walkers themselves; I declared unto them what ever they did, I must walk according to the Rule of Christ prescribed by him to us to walk by (though they would not.) After all this, I finding confusion, distractions and disorders abounding more and more amongst them, and no likelihood of being heard at all by them, which was my due as a Christian, and much more my due as to that special relation in which I was related unto them. (namely as their Pastor) though not so used by them, as may be evidently seen.

The next opportunity I had, I did in the Name and Fear of the Lord, (1.) Declare unto them their Evils, both in the matter and manner of their proceedings, with the aggravation of their sin. Likewise after I had so done, I did in the Name of our Lord Jesus Christ withdraw from them as disorderly Persons, not walking after the Order of the Gospel, or Traditions that we have received of the Servants of Christ, 2 Thes. 3. 6. After I had so done, in as solemn a manner as I could, considering the great opposition I met with; and after I had declared my withdrawment from them, came a Brother to me (*John Glyde* by name) and he told me, That if I would come and hear my Charge I might; My answer to him was, I have pronounced the Sentence of Withdrawment in the Name of our Lord Jesus, and I could not now, least I should offend the Lord; you having broken the Righteous Rules of Our Lord,

Lord, and have put me out of a capacity of having any thing to do with you, till I see manifest Repentance; and as I was going away, some of them fell upbraiding of me, that they were resolved for to cast me out; I being informed of their Intentions or Determinations before, I made this Reply to them, I did know that it was ready cut and dried; my meaning was, that it was ready done to their hands: and this is one of the Particulars they have added to fill up their charge, and other things that I shall reply to when I come to them, by the help of the Lord. These Proceedings of theirs did much trouble me, my Bowels yearning to them as a Father, after those few that could not in Conscience joyn with them in their proceedings, being so abominable in the sight of God and good men, to charge and condemn their Pastor, and after they had so done, not suffering (as we have said) him to plead for himself. And after we were gone, hearing of their desperate inconsiderate proceedings, in making speedy work of it, as if they were greedy of their design, to do as they called it, *cut off their Pastor*, though if they had rightly understood themselves, was in no capacity so to do, being Persons under dealing themselves, and withdrawn from, for disorderly walking, and yet to run so rashly to work, never so much as setting a part a solemn day of Fasting and Prayer in Order thereunto, nor use any means in the least for my return, if they could have proved I had fallen in what I had done, but contrary to Covenant engagements, and besides a particular promise they had made to a brother there present; (that could not agree unto their design as warrantable in the sight of the Lord) Their Promise was to him, *to refer their work till the next time of meeting*; And yet notwithstanding, did proceed for all this to their inhumane Act with all expedition, and to run with strong resolutions to deal with, and cast out, all those that in Conscience could not joyn with them, And so continued walking contrary to any Law of God or Justice in the World: Their constant proceedings to commit sin by way of addition, adding one sin upon the back of another, did oblige me, in love to their poor Souls, to write them a Letter of Admonition, and it was carefully sent them, and presented unto them upon the next first day after they had committed their great folly that was acted to their Pastor. A true Coppy, word for word, is as followeth.

To John Glyde, Benjamin Minzes, John Johnson, and the rest  
of the dissenting Members with them.

**I**N the Name and Fear of the Lord God Everlasting, I admonish you, as you will answer it at the great Day of the Lord, and at his appearing, that you will lay to heart your disorderly proceedings against me your Elder and Pastor, whom the Lord hath made to be your Father, to beget you to Christ; how is it that you are so soon forgetful of me, who once would, and not long since, have pulled out your very eyes, and are not only now ready to pull out mine, but are ready to take away my Name and Life too, and that not for any just cause given you on my part, but by reason of some evil instruments amongst you, who have made it their business to go up and down to hear and carry tales, who are busy bodies, 1 Thes. 3. 11. of whom I warn you, that have made it their business to report; which have been as sparks to kindle the fire, that is now alight about you, which would have been your wisdom, as Church Officers, to have put it out, as being false fire, or else to have seen whether it was true; I cannot wonder enough, when I consider your being called into the Liberty of the Sons of God, that you should not understand your Duties as Members of Christ, who when any offend, you ought to tell them their fault between them and you, which is the Rule of Christ: So in the Law, Thou shalt not suffer sin to be upon thy Brother; which you all knew, I was not so dealt withal with any of you: And whereas you proceed to Excommunication hastily, without any proof made, or impartial examination; how unlike the Primitive Example, see 1 Cor. 5. 4. be you Judge: and then to slander me with things you never proved, and refuse so to do. Oh! how contrary is this to the Mind of Christ, who speak things they know not, nor whereof they affirm! I doubt not but my Innocency will appear before the Lord, when you shall not be able for to appear before him, unless you do all speedily repent of this your wicked deed: Search, try, consider in all the Book of God, or amongst the Primitive Churches, or Protestants, whether you can find such a president, to cast out any Member without any examination or due proof made, much less to deal so with your Elder. Surely you have by this made the Enemy to blaspheme, and the Churches a reproach and a by-word, and your selves to be looked upon by other Churches to be monstrous. A true Property of a true Church, is, to have the Institutions

*through the Mist of Clouds and Slanders.*

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tions of Christ truly administred: you have fallen short of imitating the worst of Churches, even Rome it self, who doth not excommunicate without proof and contempt: and do you blame the Church of England for doing thus? Let me say to you in the words of the Apostle, Who art thou that sayest, thou shalt not do thus and thus, and dost the same? Oh! remember the sad account you will give for breaking of the Church of which you were Members, under the pretence of Scandal; for which unwarrantable dealing, I charge you in the Name of the Lord to make good your Allegations, and proceed as you ought to do if you can lay any thing to my Charge, I am ready to hear, or else I shall after two Admonitions more besides this, proceed against you in a Church-way. I have no more, but expect to hear from you, and be Rest,

Your Friend in Christ,

The 20th of the 5th  
month, 1663.

Samuel Bradley.

But their obstinacy was such, they would not vouchsafe to look into it, one or some of them crying, *Burn it*; Another being more moderate then so, said, *Write on the back side, and send it him again.* To leave them without excuse in the Day of the Lord, I wrote another, and sent it them as I did the former; the Messenger that carried it, staid to hear them Preach, and hearing of them much upon the work of inviting sinners unto Christ, burst forth in much trouble of Spirit, saying words to this purpose, *How can you invite sinners in, and did cast a poor sinner out,* (meaning their Pastor) and never hear him what he could say for himself? and immediately presented this Letter to them, as followeth.

A true Copy of the second Letter of Admonition, sent to  
John Glyde, Ben. Minzes, John Johnson and the rest.

**I**N the Name and fear of the Lord God, I send this Second Admonition (and to warn you that you disregard it not) as you will answer it at the great day of the Lord's appearing: You with the rest have done unbecoming the Gospel, in throwing your selves out of Gospel Order, who pretend Purity with Unity, while your selves suffer contrary walking amongst you, even such as is justly reproveable; it is to be feared you have thrown off your Gospel Order, that you may walk more disorderly; it is the grief of my Soul to  
think

To John Glyde, Benjamin Minzes, John Johnson, and the rest  
of the dissenting Members with them.

**I**N the Name and Fear of the Lord God Everlasting, I admonish you, as you will answer it at the great Day of the Lord, and at his appearing, that you will lay to heart your disorderly proceedings against me your Elder and Pastor, whom the Lord hath made to be your Father, to beget you to Christ; how is it that you are so soon forgetful of me, who once would, and not long since, have pulled out your very eyes, and are not only now ready to pull out mine, but are ready to take away my Name and Life too, and that not for any just cause given you on my part, but by reason of some evil instruments amongst you, who have made it their business to go up and down to hear and carry tales, who are busy bodies, 1 Thes. 3. 11. of whom I warn you, that have made it their business to report; which have been as sparks to kindle the fire, that is now alight about you, which would have been your wisdom, as Church Officers, to have put it out, as being false fire, or else to have seen whether it was true; I cannot wonder enough, when I consider your being called into the Liberty of the Sons of God, that you should not understand your Duties as Members of Christ, who when any offend, you ought to tell them their fault between them and you, which is the Rule of Christ: So in the Law, Thou shalt not suffer sin to be upon thy Brother; which you all knew, I was not so dealt withal with any of you: And whereas you proceed to Excommunication hastily, without any proof made, or impartial examination; how unlike the Primitive Example, see 1 Cor. 5. 4. be you Judge: and then to slander me with things you never proved, and refuse so to do. Oh! how contrary is this to the Mind of Christ, who speak things they know not, nor whereof they affirm! I doubt not but my Innocency will appear before the Lord, when you shall not be able for to appear before him, unless you do all speedily repent of this your wicked deed: Search, try, consider in all the Book of God, or amongst the Primitive Churches, or Protestants, whether you can find such a president, to cast out any Member without any examination or due proof made, much less to deal so with your Elder. Surely you have by this made the Enemy to blaspheme, and the Churches a reproach and a by-word, and your selves to be looked upon by other Churches to be monstrous. A true Property of a true Church, is, to have the Institutions

through the Mist of Clouds and Slanders.

7

tions of Christ truly administred: you have fallen short of imitating the worst of Churches, even Rome it self, who doth not excommunicate without proof and contempt; and do you blame the Church of England for doing thus? Let me say to you in the words of the Apostle, Who art thou that sayest, thou shalt not do thus and thus, and dost the same? Oh! remember the sad account you will give for breaking of the Church of which you were Members, under the pretence of Scandal; for which unwarrantable dealing, I charge you in the Name of the Lord to make good your Allegations, and proceed as you ought to do if you can lay anything to my Charge, I am ready to hear, or else I shall after two Admonitions more besides this, proceed against you in a Church-way. I have no more, but expect to hear from you, and be Rest,

Your Friend in Christ,

The 20th of the 5th  
month, 1663.

Samuel Bradley.

But their obstinacy was such, they would not vouchsafe to look into it, one or some of them crying, *Burn it*; Another being more moderate then so, said, *Write on the back side, and send it him again*. To leave them without excuse in the Day of the Lord, I wrote another, and sent it them as I did the former; the Messenger that carried it, staid to hear them Preach, and hearing of them much upon the work of inviting sinners unto Christ, burst forth in much trouble of Spirit, saying words to this purpose, *How can you invite sinners in, and did cast a poor sinner out*; (meaning their Pastor) and never hear him what he could say for himself? and immediately presented this Letter to them, as followeth.

A true Copy of the second Letter of Admonition, sent to  
John Glyde, Ben. Minzes, John Johnson and the rest.

**I**N the Name and fear of the Lord God, I send this Second Admonition (and to warn you that you disregard it not) as you will answer it at the great day of the Lord's appearing: You with the rest have done unbecoming the Gospel, in throwing your selves out of Gospel Order, who pretend Purity with Unity, while your selves suffer contrary walking amongst you, even such as is justly reproveable; it is to be feared you have thrown off your Gospel-Order, that you may walk more disorderly; it is the grief of my Soul to  
think

## Truth breaking forth.

think how it is with you, and how you will be able to give an account at the great Day, for making such a Distraction in the Church of God; if you have any thing justly to reprove me of, I desire to be dealt withal in a Church way; but if you will abide in your disorder, as my dear Children, I warn you, for none can be more like-minded, or naturally care more for you than my self; but if you will still abide in your stubbornness and wilfulness, you must expect but one admonition more, before I declare to the Churches of Christ your stubbornness, and pass a Gospel-Sentence further upon you, in the Name of our Lord Jesus Christ.

This is all at present from him, who earnestly prays to the Lord for you, and that he would be pleased for to discover unto you your Sin, and give you repentance for the same, ere it be too late.

From my house, 27th of the  
5th month, 1663.

I rest, your Elder which de-  
sires your good,  
Samuel Bradley.

But the like obstinacy appearing from them as before; I did notwithstanding judge it my duty, to discharge my conscience in the further prosecution of the Rule of our Lord Jesus, sent unto them the third time also; although they did not so deal with me, I was willing to express good for evil, and so left it to the Lord, until we had an opportunity to present their Proceedings to the Churches, or such as are competent Judges in this case.

A true Copy sent to John Glyde, Benjamin Minzes and John Johnson, and the rest of that Party.

**I**N the Name of the great God Everlasting, I send this Admonition as the last to you, that you may expect; which if you refuse, remember that according to the Command of Christ, you must be dealt withal by censure. What I have admonished you of, hath been your disorderly walking, and breach of covenant, and promise made, and suffering disorderly persons to walk amongst you; I am apt to think that what you have done, is on purpose, that you might walk with more licentiousness: and know that you will never be able to give an account of your breach made upon false supposed grounds: have you any real grounds? shew them; Truth



is never afraid of the Light: men commonly hate the Light, because their deeds are evil. As my dear Friends, once more, and the last, I warn you of your disorder, before I proceed to reject you and give an account to other Churches, which when I have done, I am sure will be done in a Gospel-Order, and Way, that I dare stand by at the great Day. O that the Lord would shew you the evil of your way, before it be too late.

*Your Friend in Christ,*  
S. B.

This was rejected also: and hearing that some of them had falsely given out, that I would not hear my Charge when desired, I went to *J. Glyde*, whom I did judge was the most moderate, and wisest man amongst them, desiring of him that I might have a Copy of my Charge; and he promised me I should, but could not have it then: at another season I went unto him again, with an expectation of the accomplishment of his promise; but he was not to this day so good as his word, though I did much intreat him for it: my intent only was but to reply thereunto, yet could not obtain my purpose: I did rest contented, and bore with their reproachful terms, in saying I would not answer to it; and blessed be the Lord, he helped me to bear that burden, with others that hath been cast upon me.

After all this, my tender bowels ran forth still to these poor souls, whom I had travelled for in the Gospel; notwithstanding all their unkind dealing with me, I made it my business still (forbearing a further proceeding against them in a Gospel-way) to make use of other means, endeavouring to bring it about, if possible I could, for to reclaim them from their present disorders; I went to the person fore-mentioned, and said, *Brother Glyde*, it is possible there have been some offences taken by Friends on your part, in my being in the company of E. R. you not knowing the grounds and reasons why it was so to this day; it was not to the prejudice of any; and you have given an offence to the Lord on your part, in proceeding so rashly, not taking of the Rule of Christ with you, nor making that your Rule, for you to judge before you hear me speak: Let us set a day apart, and seek the Lord together, or assunder, and make acknowledgement to God, and each other, of our particular failings & offences, and humble our selves

*in the sight of the Lord, and be reconciled one to another.* But this Proposal was not accepted of; as though they were fully resolved never to be reconciled more. I seeing all this, quietly gave my back to the Smiter, and have been holpen by the Lord to bear those sundry and innumerable Reports that have been given forth against me from that time to this; I being not willing to revenge my own Cause, but rather leave it to the Lord, knowing assuredly he will plead the Cause of the Innocent: for Who is like to fall upon the heads of the scandalous Reporters, without they speedily repent.

It hath been commonly reported, (yet, blessed be God, could never be proved) *That I should privately and cunningly carry on pernicious designs against the Godly, and lay wait to insnare them at their Meetings;* though at the same time it can be proved I have been preaching of the Word at my own; and have made it my dayly Work, as many can witness, to pray for them. *And for some season some have made it their business to send Messengers and Letters up and down the Countrey, to render me odious, on purpose to make the Godly afraid of me; and this hath been done in all parts of the Nation, (reporting without proving) leaving a Charge up and down to the Churches, To shun me, and by no means give Entertainment unto me:* And as touching the pretended Charge they have spread, none could be suffered to copy it out, though desired by such as desired to be satisfied in the Truth of the matter as well as themselves, fearing I should come to a sight of it: So that for a long season together where-ever I have gone preaching the Word, I have been told they have both seen and read my Charge, as they called it; the like proceedings being not to be paralleled in any Age, That a Man must be judged, condemned, and defamed up and down the Nation, and never be suffered to have a sight of his Charge.

For more then a twelvemonth together have I groaned under this Burden, and upon the fifth of this present Month 64. by a strange hand of Providence (as the Lord sure would have it) unknown to any of those who have proved my Accusers, The Lord cast me into Kent, to preach the Gospel at a place called *Ashford*, fifty odd miles from London, where a Brother did present this pretended Charge into my hand, with the names of the persons concerned in the matter subscribed.

Thus

Thus all sober-minded Persons may see how their works have been the Works of Darknes, and that they have been afraid to bring them forth unto the Light, that they may be made manifest. Seeing the Lord hath brought to my view the thing I have so much desired to see, which goeth under the Denomination of a Charge, I shall with all expedition fall upon the examination thereof, to try their strong Reasons, by which they do seem to prove *Samuel Bradly* to be as *B. Minzes* hath prated, *Deotrepbes*-like: (3 *Joh. 9. 10. Deotrepbes who loveth to have the prebeminence among them, received us not: I will remember his Deeds which he doth, prating against us with malicious words; and not content therewith, neither doth he himself receive the Brethren, and forbids them that would, and casteth them out of the Church:*) He and the rest of his Adherents have reported me through the Nation to be that, which (through Grace) neither he nor any else could ever prove, namely a *Frappan*; and 'tis very well known they have not been wanting to blaze abroad these following particulars, and in such a way too, as by no means must it come to my hand whom it did most concern; which renders their Cause to be very bad, being fearful to bring it to tryal: And now it is come forth, contrary to their knowledge or expectation; to pass by their *nonsensical*, and to be feared, *hypocritical* Recantation, that hath of late been made by them; and some of their hands I finde subscribed to this pretended Charge, that were not at all concerned therein: What their end was, to do such a sinful action, I know not, unless it be to seek the favour of Men. In the said Recantation they have miserably belied the Works of God, which their eyes have beheld; and now are not ashamed to manifest themselves *Lyars*, by their late proceedings, for to please the humours of some men, to say as they say, though it hath been manifestly proved to the contrary, as will hereafter appear by their own hand-Writing.

The way I shall proceed to answer unto their pretended Charge, is,

First, To speak unto the matter contained therein; and as to the manner how it was managed, I have in a brief way already expressed: But as touching the matter contained therein,

1. I shall prove that which they call a Charge, to be none.
2. Their pretended Charge to be a lye.

As to the first particular, In that which they call a Charge against *Samuel Brady* :

First, *We do judge he still lieth under the guilt of those great and horrid Crimes, for which he was dealt with by his People.*

*Answ.* To my great sorrow and dayly grief of heart, there was a time some years past, that God did suffer me to fall, which was a means to bring me very low, and I hope will not be forgotten by me to my dying day : It doth to this day administer great humiliation in my soul, at every remembrance thereof; and lying low in the sight of God, yea in secret; the Searcher of Hearts knows it to be true; and it doth cause me to bow down still under the consideration of my former transgressions, and the abuse of Free Grace : after some season of travel in the bitterness of my Soul, did the Lord graciously manifest, in his Love and tender Compassion, a blotting out of my sins for ever, by helping of me to suck out sweetness in the Promises of Free Grace : I forbear to enlarge. This was not onely apprehended so to be by me, but the large Testimony of the Lords appearance to me since; hath been born witness unto in an eminent manner by these very people who have now raked into my old sores, and by their means are published through the Nation : They have now placed them in the front of their pretended Charge, thinking thereby to make their Cause appear the more righteous : Some may think that these persons are hard put to it, to retreat back to failings done so long ago, to make a new War with their Pastor again, after so many years of Peace : May not some say, Rather then fail to have our revenge on him, we will hit him on the old sore, and deal with him upon the old score? Seeing they cannot prove their Pastor to be a *Trappan*, they will wheel about, and charge him with something done in the year 58, or 59. What will a sober-minded man say, when he comes to hear of this, if he may be heard speak without prejudice? These kinde of a<sup>d</sup>tings or proceedings, discover but little love, and the spirit by which they carry on their work, not as it becomes the Gospel they make Profession of; to cry out against all their former proceedings, and call them Falshoods, to purchase to themselves the favour of some People; yea, that which may be spoken to their further shame, is, Before they could purchase to themselves the aforesaid Enjoyments, namely, The Society of some, whose Names I forbear to express being,

being not willing to bring them upon the publick Stage, considering the present capacity they are in. Some of these poor Creatures rather than they will be deprived of the credit of some of the Churches, they will deny their Faith and Baptism too, and go down into the Water again, thinking to make null their former Witness they bore unto Truth: Any that have the least Spirit of discerning may see that these *Children*, since they have flung themselves out of the plain Rules of the Gospel, and walked in these disorderly ways, have run into such a disorder of Re-baptizing, as never was heard of in any of the Churches of Christ in the Ages past: by these things they have made it appear that they are *Children tossed about with every wind of Doctrine*, running from one disorder to another: Where will they run next, if God in mercy do not put a stop thereunto?

But to return from their Actions to their Expressions: Say they [*We judge:*] Here we see the ignorant blinde zeal of these Persons, that take upon them to charge and judge their Pastor. namely, *John Johnson, Roger Morly, Robert Bently, Samuel Hackney, William Green, John Asten, Jeffry Lane*, and divers others; I say again, Here is made manifest the ignorance and blindness of these persons, to bear witness against their Pastor, *That he was under the guilt of horrid Crimes*, yet never had a true knowledge of any thing that might have so much as a tendencie to such a thing, but by hear-say: for those things they seem to charge me with, were long before any of these were a separated People: now if these persons were in a fit capacity to be baptized, as they call it, again, or received as Members anew, let such as are truly spiritual determine: And let their new Pastor consider, That those that have used their old Pastor so basely, to report him up and down the Nation as a Committer of horrid Crimes, when they know no such thing of him; let I say their new Pastor fear and look well about him, lest these people serve him in the like kinde: O that those afore said, and the rest of their Companions had taken it into consideration, That when they drew up this Charge against their Pastor, whether they did not let slip the following Scripture out of their mindes, *Ezek. 18. 21, 22. If the wicked shall turn from all his sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him.*

1. They

1. They may do well to consider, because they take upon them to be Judges in such weighty matters, That it is a work which doth not belong to them, it being too high for them : for it properly belongs to Christ himself ; *The Father hath committed all Judgement to the Son*, John 5. 22. yet these men will adventure to judge their Pastor, when *Paul*, the Noble Apostle of the Gentiles, said, *What have I to do to judge?*

2. By this act they have proved themselves to be under the breach of the Law ; and in so doing have made work for Repentance : not at all regarding the words of the Apostle, *Speak not evil one of another : he that speaketh evil of his Brother, and judgeth his Brother, speaketh evil of the Law, and judgeth the Law*. O that they would judge no longer, but rather consider the Judge stands at the door, *Jam. 5. 9*. O how dare they say now, they judge their Pastor guilty of those Crimes which they themselves have cleared him of, long ago ! witness their Letters of Vindication, besides that of Recommendation they sent him forth to preach the Gospel by ; as you may see in the conclusion of my Reply to their pretended Charge : Besides the Testimony of my own Conscience, and also theirs, I am cleared from being guilty of those heinous Crimes they have charged upon me. So much by way of answer to their first Particular.

2 Par. *As if all that were too little, he hath added several late and new Miscarriages.*

Answer. This depending upon what comes after, I shall therefore examine into the matter of their Particulars, and make my Reply unto them distinctly.

3 Par. First, *A high disorder, and therein a manifest breach of Truth, as he was an Over-seer in the Church of C<sup>o</sup>t, in bringing in of a disorderly person, without the knowledge, and against the Principle of the Church, and of the Truth it self, to Preach to them, and Pray with them ; and this is a compleat evil, especially in him so to run upon the Rule of Christ ; so to hazard the Churches stability, which might have been invaded by dropping some Doctrine as might have shaken the Faith of some, and so manifestly to hazard the Churches Peace and Communion, especially to bring in such a Person as he, contrary to the advice given in the twentieth of the Acts, where the Elders are exhorted to feed the Church, and not to ruine it.*

For my distinct Answer hereunto, I shall draw this up into several Particulars.



To the first branch I give this Answer; Let all sober minded persons determine how this can be just and right in the sight of God, to charge me with that which was not, nor can ever be proved: If so, then how can it be a manifest breach of Truth, as they say, when it is altogether false what they assert? These persons may do very well to call in their pretended Charge again, till they have got their witnesses ready to prove what they say; for they very well know, that no Accusation can be received against an Elder, but by the mouth of two or three Witnesses; so that they may see what they have said amounts yet to no Charge; and let them take notice, that while they seem to plead for the Principle of the Church, they may do well to practise the Principle of Love; then they will not dare to slander their Neighbour, much less their Pastor, as they have done: They may also take notice, that it was so far from being a disorder, that it remains for them to prove it was any disorder at all.

Secondly, Whereas they assert, *I brought him in to Pray as well as to Preach.*

To this I have to say, That it is a plain untruth, and as false as the former; here you may plainly see how they contradict themselves, and prove themselves Lyars. In the first Particular they say, though very falsely, *I brought him into Preach and Pray*; when I am able to prove he never prayed at all, with or amongst them; and yet in their second Particular they blaze it abroad in the Nation; *That I called out a Brother by Name to pray, whom I know, as they say, was zealous for the work, of the day*: For ever hereafter let them hold their peace, and live in silence, till every one have learn'd to speak the Truth to his Neighbour: They very well knew, as I said before, he never prayed amongst them; and with what confidence they could write these untruths abroad unto the Churches, to render me odious, and subscribe with their Names thereunto, I know not?

Thirdly, They say, *This is a Compleat Evil in him, to run upon the Rules of Christ, so to hazard the Churches Stability.*

To this I answer; They had done very well, if they had proved what they say, for we have nothing but their bare word for what they affirm; they say, *It is a compleat evil*; they had wrought like workmen indeed, if they had proved that I brought him into the Meeting, then they might have had some ground for what they say.



say. But as for their word, *Compleat Evil*, sure it wants an Expositor: for I never read in the Scriptures, that Evil was a compleat thing. This being not in their power for to prove, it is very evident I did not break or come short of any Rule of the Churches, nor hazard the Churches Stability. But as for their word, *Run upon the Rule of Christ*, it is such a learned or unlearned Expression, that I do not conceive what they mean by it: So their pretended Charge is made null and void, that it is plainly seen, they have made a great noise in the Nation about me for a thing of nought. Repent for this your folly and great iniquity.

*Fourthly*, And whereas they say, *Which might be invaded by dropping of some Doctrine which might have shaken the Faith of some.*

To this I answer; Here they assert they know not what; *Invaded*, signifies to set with violence and force upon a People: as they of old invaded the Land, 1 Sam. 23. 27.

It also imports to cut in pieces: and the Invaders of God's People were the *Amalakites*; as they may see in 1 Sam. 30. 1. the *Moabites*, 2 Kings 30. 20. the *Philistines*, in 2 Chron. 38. 18. the *Ammonites*, *Assyrians*, *Midianites*, and others: now here they have plainly made manifest their Charge to be nonsensical, as if I would bring a man to cut or break my Church in pieces, and offer violence to them. Again their folly doth further appear, that instead of bringing evidence for what they say against their Pastor, which in justice ought to have been done, they say by way of supposition, *Such a thing might have been.* Is this fair dealing, to cry a man up and down the Nation for a *Trajan*, and turn him out of their affections, and make strong endeavours to cast him out of the affections of all good people too, in as much as in them lies, by casting scandals upon him, without bringing of him to a lawful Tryal, or suffer him to be heard speak for himself? surely no Court of Judicature will judge, or Jury be so base as to cast a man for an absolute Offendor, upon a Supposition: and what, would these men offer so to do, that profess to judge for God! Pray let me ask them by what Law do they Judge, Cast and Condemn me for such a Person as hath been commonly reported, but yet never could be proved? I dare affirm not by God's Law: consider if this be right in the sight of God, let those who are my Adversaries be judge; and how the Peace of the Church could be hazarded, as these men tell the Nation, I know not, when he that spoke, brought

no other Doctrine, then what they had before received ; and those few that were at the hearing thereof, by their own confession, were refreshed by what was delivered ; that to the truly understanding *Christian* it doth appear, the Peace of the *Church* was rather enlarged then hazarded, That so their pretended *Charge* is made manifest to be none at all.

The fifth thing I observe in the second Particular, is, as they say, *Especially to bring in such a Person as he, contrary to the advice given in Acts 20. where the Elders are exhorted to feed the Church, and not to ruine it.*

*Ans.* As to their Tautology, I pass it by, because it cannot be proved that I brought him in to Preach ; and as touching the Apostles advice, *We are to feed the Church* : These Persons themselves do witness for me, that I so did, namely, *Feed the Flock of Our Lord Jesus*, not only in their Letter they did write to me when I was a Prisoner for the same ; But now also in their fifth Particular of this pretended Charge, they say, *I made it my work to Preach three times a week, besides the Church Meetings.* But as touching their last Term, I am altogether a stranger to, namely, *as to ruine the Church* : for as the Lord spoke by the Prophet to *Israel*, saying, *Oh Israel, thou hast destroyed thy self* ; So do I say, If they be destroyed or ruined, it is done by themselves ; It is plainly seen, that Lyes, Surmisings and Suppositions, is their second Particular stuffed with, in this their pretended Charge ; that it plainly appears to such as are plain-hearted, to be no Charge, but a heap of falshoods.

4. Par. *We have great cause to suspect him very guilty of pernicious Designs against the Saints.*

*Ans.* This hath its dependance upon the former ; they do not say they charge me, but *suspect me*, and withall, *they would have us believe they have great cause so to do.*

This is as false as the former ; for all men will believe this, that if they could have shown either great or little cause, they would not have spared me, but without all doubt have brought it forth. They talk of *Pernicious Designs*, that *I am guilty of against the Saints*, but nothing do they prove, or can they.

The Reader may take notice that since this pretended Charge was hatched and patched together, it is somewhat above a twelvemonth ; And what, is not one *Pernicious Design* discovered all

this time? Surely it is apprehended by such as have learned better then to live in the prejudiced mind, or surmising Spirit; this Babe that hath been so long in the Womb of Conception, will prove an abortive at last. As touching the Person whom they so much mention again and again, whom they call *Dangerous and Wicked*; as to his former Proceedings I justifie not, but have rather chosen to reprove them, what ever I have been thought on, and laboured to make it my business to reclaim him; but this I can truly say, no person whatsoever, in City or Countrey, all the time of my society with him, (which was not of any long standing) I do declare and affirm had not any wrong done to them by my knowledge, for which I have great peace, though my sufferings have been very great, as to some other things in this Particular; being one thing rehearsed over again, I do apprehend it a superfluous thing to make a second reply thereunto.

Secondly, As touching my Calling, a *Brother by Name*, who they say, was zealous for the work of the day, as if he lay in wait on purpose to catch.

To this I Answer, As touching his zeal for the work of the day; it did not very much appear, forasmuch as he did not appear in the work, till the day was near an end. The Searcher of Hearts knows my innocency in this thing, that I had no intent, but what was agreeable unto the Mind of God; and by this time one would have thought these persons might have seen great cause to have been deeply humbled, for their evil thoughts they had against their Pastor; I do now appeal to the most fearful, and the most jealous Person amongst them; whether to this day they have been harmed in the least by me? If not, as I am very confident they cannot say they have, what Reason is there that *S. Bradley* should still remain charged upon this account to this day, seeing there can be nothing of this nature proved against him, but lie under scandal by reason of their unwarrantable groundless fears, surmisings and suppositions? I say unto these persons, Is it not high time that their poor oppressed Pastor should be set free, and at liberty from this bondage that he hath been exposed to by their means for a Twelvemonth together, and more? O when will their Goal-delivery come! They will do very well to try their spirits; for it may be said unto them by me, as it was said by our Lord Jesus to his Disciples, *You know not what Spirit you are of.* Whereas.

Whereas they say, *As if he did on purpose lie in wait to catch :*

I answer, If we take it in their own sense, which will be proved to be the worst, it is but *as if he did*, they themselves cannot say, He absolutely did *lie in wait to catch* : If they had dealt fairly and honestly by me, they had done well to have set down some of the particular things that were acted in a treacherous way, and not keep people in the dark, and act towards me as if I were conspiring some horrid things against them, when there was no such thing by me thought on : These kind of proceedings favour not of a good Spirit, to rob their Pastor of his good name, and all gathered but from their evil persuasions : Would not the Heathen abhor such dealings, if they should hear of them ? I wonder they were not ashamed to set their hands to such things, to declare their weakness to the Churches abroad.

And whereas they say, *This doth deeply and effectually persuade them he could not be without very great purpose to deal very treacherously with them :*

*Ans.* This amounts to no *Charge* all this while : by their own speech they cannot positively prove it, but are persuaded it is so : what proof is this to the case in hand ? by the same Rule, if this may carry it, I may say that these people that have reproached me causlessly and and groundlessly, are turned Robbers in the High Way : how so ? I suppose so ; or (to speak in their own words) *I am persuaded it is so* : Surely this kinde of proof, which to speak truly is no proof, will not carry it here, nor in the day of the Lord. I pray observe, These People have, as it were, arraigned their Pastor at the Bar, and have wait and produced his *Charge* against him ; the Evidence they produce to make good this their *Charge*, is, Supposition or Persuasion ; now if Reason sit Judge, do these men think to carry it against their Pastor ? surely nay : Then are not these men much to be blamed ? and ought they not to mourn greatly for what they have done, in taking away the life of their Pastors Reputation, and all upon a supposition, seeing what they have said against him is not positive ? Then I must and ought in *Conscience* to be acquitted and cleared of all those scandalous Reproaches that have been and still dayly are cast upon me by this groundless means.

These things considered, all men of understanding may dis-

cern that *S. B.* is an Innocent person still, and altogether clear from any guilt that is cast upon him in this pretended *Charge*: and since it is brought to light, we finde they can prove no treacherous dealing against the person aforesaid.

§ Par. *He is guilty of a very sinful Confederacy with this Enemy of the Lord, whom he hath singled out for his Company.*

To this I answer, Here they have discovered both their Folly and Ignorance: A *Confederacy* doth imply a *League* or *Agreement* between persons, as they in *Act. 23. 21.* *layed wait by way of confederacy for Paul, to do him harm, and bound themselves in an oath that they would neither eat nor drink till they had killed him*; here is a *Confederacy* indeed: Is this their meaning that I am a *Confederate* with that Person, to do any of the People of God any harm? Had the Lord at any time left me to such wickedness as this, I make no question they would not have spared me a jot, but the Nation should soon have had the knowledge of it: Truly these dark sentences will not much promote their Cause and unwarrantable Design, that for some time they have been endeavouring to keep up in the mindes of Good People; they have in so doing been building upon the sand, and without all doubt their Building will tumble upon their own heads ere long. The Eagle-eyed Christian doth behold their sumptuous Fabrick to tumble already: and though they have designed to throw down the Innocent, yet let them know, their surmising suppositions will never carry the day: for unless they come forth in down-right positive terms, they are not like to cast me in open Court, but themselves: for God will have *Judgement and Justice to be executed speedily*; and they cannot charge me with any evil that I have acted with the person fore-mentioned, to any of the tender Lambs of Christ, or any others

Thus much may be expressed without the least wrong to any of their persons, That they are all guilty of many sinful Lyes that they have forged against him who was their spiritual Pastor; so that they are guilty of a sinful compliance themselves: for I prove them all confederated together to murder my good Name, and have cried me up through the Nation for a *Trappan*, when they can prove no such thing; so that I may say of them as 'tis said in *Obadiah, vers. 7.* *All you the men that were in League with me, in holy Covenant, yea, who were once at peace with me, have de-*

*ceived*

ceived me, and by your lying falsehoods and surmising pretended Charge you have sent abroad, have prevailed against me ; yea, you have eaten Bread with me at the Table of the Lord, ( O that I could write it with Tears of Blood ! ) yet ye have laid a wound under me ; and it is to be feared for these things there is no understanding in you. That in the mean time they are charging of me with Confederacy, though groundlessly, they are proved to their faces to be great Confederates themselves, in casting dirt in the face of the Innocent by scandalous Reports, and all this is done under pretence of Godliness.

As to the latter part of this Particular, I have answered already, and therefore need say no more to it. They are guilty of manifold Tautologies in this pretended Charge, whether it be from weakness or wilfulness, I shall not sit Judge in the case.

Secondly, Whom he has singled out for his Company, hugging and embracing him as a Brother : A Friend that saw it when he brought him into the Congregation, &c.

Ans<sup>r</sup>. And what harm was there in all this, that I was in his company ? which thing I have answered to already : Let me ask these forward persons, which are so nimble to condemn the person of the Innocent, before he had either a fair Hearing, or a fair Tryal : and what they did, must be with all expedition too ; that is to say, Reproached, charged, judged and condemned, and all in less then one days time ; and what was done, was behind my back too ; fearing to refer their Work till the very next Meeting, lest they should not obtain their purpose, as one of their Party was heard to say, namely Benjamin Minzes, which can be proved to his face, he expressing himself in these terms, *If we do it not now, we shall not do it at all* ; which plainly demonstrates they had a Design to carry on : sure it was not a good one, that they should fear to miss of their purpose in the accomplishment of it. But to return to the question : Was my being in his company, as I said before, prejudicial to any from that day to this ? were it convenient to write what I have to say in this case, I could easily make it appear I did well in so doing : They have now produced one Witness to a thing I deny not ; however, it is very well done to prove what they say, and if they had so done in every Particular of their pretended Charge, they had saved me the labour of writing an Answer ; Then I should have cried out *Guilty*, without any more ado ;

ado; and had they so done all along, it had redounded much unto their Credit and Reputation: But now they have cracked their Credit by urging so many Lyes, and are not ashamed to do so again: I ask these men, Did their Brother, a Friend, see me bring him into the Meeting, whom you say I did so much hug and embrace? surely nay, he dares not say so: Then till you can prove that, your *Charge* still remains false, and you false Accusers; and how you will clear your selves of this, I know not.

Thirdly, *And since is a great Frequenter of his House and Company, as if it were a small thing to wrap himself in all his iniquities, and so draw upon himself the vengeance due unto such vile Transgressions; contrary expressly unto the Lords Commands, Say not a Confederacy; and, Have no fellowship with unfruitful Works of Darkness.*

*Ans.* Whether it be for want of more Matter, or of more Wisdom, I know not what their Reason should be, that they should stuff up their *Charge* with so many Tautologies, and spend so much time and Paper in Repetitions: The first part being answered, I shall not reply again thereunto, unless I could do it without any prejudice to them or my self in it; and surely if they rightly understood themselves, they would never urge that from me, which will do us both no good: A Word to the Wise is enough.

Secondly, They say, *As if it were a small thing to wrap himself in all his iniquities.*

*Ans.* They had taken a very good course if they had in the first place proved what I had done had been a sin, and after they had so done, layed down before me the aggravations thereof, then it is possible they might have done something: but for them to speak at this rate, to make me a wonder as I walk up and down the Streets, both in City and Countrey, and the Table-talk both of Professors and others, and yet never prove what they have said against me; It is such a thing that if the Lord had not kept me by his mighty Power and out-stretched Arm, I might have wrapt my self up in my own Blood, before this time; and then whose Iniquity would that have been? or whose Door would my Blood have lain at? Take it into consideration.

Thirdly, *And so draw upon himself vengeance due for such transgressions.*

*Ans.*



*Ans.* Such as have their eyes open may plainly see, that these persons that have taken upon them to charge their Elder with iniquity, are greatly besides the matter; to threaten him with *Vengeance*, before they have proved he hath transgressed in that Case; may not these persons rather think, that the vengeance of God may not suffer them to live, if they do not with all speed repent, for to scandalize their Preacher, and render him to the world as an odious person, a *Trappan*, and never prove it so to be, but rather at last when they have taken it into further consideration, shift the matter, thinking to come off with surmising Suppositions. Whether this be not for to wrap up themselves in their Iniquity, and draw the vengeance of God upon their own heads, let the Lord judge between us.

Fourthly, *Contrarily expressly unto the Lords Command, Say not a Confederacy, and have no fellowship, saith our Apostle, with the unfruitful works of Darkness.*

*Ans.* As to the word *Confederacy*, I have already proved there was no such thing; Therefore over-looking their Tautologie, I shall pass it by: As to the *unfruitful works of Darkness*, which if they did but understand what they say, tends to one and the same thing; but to it I answer truly, as to the time of my society with the person they mention, I must needs speak the truth, we were so far from exercising the works of Darkness, that we spent most of our time in the Work of the Gospel: Therefore as to this branch of their Charge, there is little in it that requires any answer; for I absolutely believe, if they could have charged any works of *Darkness* upon me, they would not by any means have hid them.

Fifthly, They urge *Psal. 50. When thou sawest a Thief, thou consentedst.*

*Ans.* They may more properly press this to such as are Companions for such kind of Persons, for I do as little frequent their companies, I bless the Lord, as themselves.

Sixthly, And as for that they say, *Is more considerable, which one of his Abettors and Adherents told them, he did that he did to save himself.*

*Ans.* What considerable thing there is in this I see not, that it should so much make for their advantage; for they run away altogether from the thing in hand; and again I query with these men whether.

whether these words were not spoken after the day they had obtained their purpose upon me? If so, as it can be proved, then it is less considerable than any thing they have yet named: for that they brag of as considerable, as if they had conquered the day, appears to their great disgrace, and this speaks forth their wickedness and deceit, to crowd that into their pretended *Charge*, after they had in their own will condemned me, and as they say (though ignorantly) *cast me out*.

Thus all men may see they will do strange things to make their own Tale good, and when they have done all they can by patching and piecing of things together, must be forced to come short of a compleat *Charge*, without sufficient witness, which to speak properly is no *Charge* at all.

6 *Par.* The former part of this Particular I forbear to mention; not but that I can, blessed be the Lord, clear my self of the stain they have put upon me in it, forasmuch as the things contained therein, I know can never be proved: I must have respect to the day in which we live.

Through Grace I do much adore the *approaching of the anointed King* whom they mention, and should be sorry if I should be found to *reproach his glorious Footsteps*, as they say. 'Tis no strange thing for them to bespatter me in this kinde; I being acquainted from whence it proceeds, namely from the spirit of prejudice, shall leave the matter in controversie unto the Lord, who in his due time will hear the cry of the Innocent; and blessed be my God, I can say with the Noble Apostle, *I am free from the blood of all men*.

Whereas they say, *He hath given the lye unto his own Vows and Protestations in the sight of God*.

*Ans.* Here is a mistake: Therefore let my Accusers recollect their memories: This I do remember I did say to one whose Name is not to this Charge, which I wonder at, who was the first Instrument that begat this Discord amongst the Brethren, the Lord lay it not to her charge; I did once say, *That I should be careful how I came into his company*; but as to Vows and Protestations I do not remember any such thing, and therefore was in no capacity to give the Lye to that which was not: Here I shall give a caution to them as well as my self, Let us not be too confident in this, which was done long ago; our memories may fail us both.

They

They assert, I should say, *I abhor the thoughts of looking towards too much self, with associating with such persons, and yet now tell a Brother, He was sorry for what of that kind he had spoken.*

*Ans.* Of a truth, it is such petty matter, I am ashamed it should come to publick view, yet being forced thereunto by the obstinacy of these persons, they being not willing to walk according to Gospel-Rule, have sent their reports a flying, so that the Wound is very great, and the Remedy must be answerable to the Disease.

To the thing in hand, wherefore do they blame me in preserving of my self, to the hurt of none? we will see into the Word of God if I am worthy of their blame; if we look therein, we shall find self-preservation sometimes very lawful, as you may see in the Case,

*First*, Of *Abraham*, which exposed his Wife to Adultery with *Abimelech*, to save himself.

*Secondly*, *David* ran into the Cave of *Adulam*, to save himself from *Saul*.

*Thirdly*, Our Lord himself, when he was hunted and threatned by the *Jews*, removes from *Jury*, and walks to another place, to save himself.

*Fourthly*, *Paul* the great Apostle of the *Gentiles*, was let down in a Basket to save himself.

Have we such a cloud of Witnesses? and many more of the Servants of Christ besides Christ himself, that did use means to save themselves, and will these people bring it as a Charge against me? Hear you may see the insufficiency of their Charge.

And as to the Word, *Sorrow for what to a Brother I had spoken*, will they bring it as a Charge against me for so doing, having some just ground for what I did? To tell you the truth, I had some jealousy upon me concerning a person, as these persons have had jealousy upon them concerning my self; and to deal ingenuously, when I was convinced I had no just grounds of jealousy, I was sorry for the same, and so should they; for I appeal to the Consciences of these men, whether they have any just grounds to be thus reporting of me for a *Trappan*, if not, let jealousy no more remain, for it is that fire that will burn up all love; and they will do well to try whether it has not burnt up all that tender affection which once they had to me.

Oh Friends ! I say to you all, yet notwithstanding, though there hath such a great cry past through this Nation about *S. Bradley's* being such a person, and it is found a *Bradley*, though not the same, ( a man to my knowledge I never saw in all my life ) and as it hath been proved altogether ; what Reason can be given that their loves should not be renewed again.

Oh how should I rejoyce to see that day ! seeing it is so, be ingenuous to acknowledge your fault, with sorrow and grief of heart, considering how God's Name and Truth hath been greatly reproached, the Work of Conversion stopped, the hearts of many of the Precious Sons of *Sion* grieved, and all by your means ; bla zing through the Nation that which you see cannot be proved, but at last is found to be a mistake, as if there were no more of that name but my self ; So that hitherto your pretended Charge appears to be none but a heap of untruths and scandals.

7. Par. *He stands guilty of opening the nakedness and dealings in the Church-secrets in his publick preaching.*

*Ans.* These following Particulars are distinct from the former ; They are things raked up and put together, to fill up the number. These things at the first sight seems to bear weight, but when they are examined, there is no such matter.

Now I must confess I am much grieved that they have put me so unavoidably upon it, to rake up old Matters, and must be forced to bring those things forth to publick view, that will render those persons to be unsound, not being able to bear with sound Doctrine. Though they have committed this folly to publick view, I will promise to favour them as much as I can ; for though they have not so much love left in this storm, *the Accuser of the Brethren* hath raised, to cover their Pastors infirmities ; They shall see I have some left in me to cover much of theirs ; and seeing they have brought me upon the publick Stage, I must be forc'd to give some reply, though short.

I must needs say, to the grief of my heart, I could not Preach to any Soul-searching-matter, but should be accused by one or other ; yea, though I have laid my matter down in general terms, being willing, so far as I could, as it stood with a good Conscience, to give as little offence as I might ; but let me be as careful in this matter, as was approveable in the sight of God, yet some or other

other of them would still be offended ; that for a quarter of a year together and more, before they had made this Breach, *I was so burthensom*, as they called it, *in my Ministry*, that it could not be borne by them ; when some being offended came to tell me, that *I spoke unto them*. My answer to such was, If they could experience what I said, it was to them ; and this they call *the Secrets of the Church*. This Particular, and my brief reply ; I shall leave it to my Brethren in the Ministry for to consider whether I was blameworthy in this matter.

Again, *That it was frequently desired by two brethren*, to forbear such passages, shewing how dishonourable they were to God, and grievous to them, he solemnly engaged never to do the like again ; nevertheless at the very next Meeting he had of his own appointing, (of which he had two or three a week besides the Church-Meetings) he did publicly declare that his Church did stop his mouth, so that he durst not for displeasing of them preach those truths he would.

Ans. Whether this be a fair way of dealing, let such as are truly godly be judge in this Case, for these Persons to speak at this rate : After all breaches and differences were made up and forgotten, and were sweetly reconciled together, and with a joynt consent had sat down at the Table of the Lord, in a Heavenly and Gospel manner ; and they to send forth their Preacher with a Letter of Recommendation to the Churches of Christ throughout the Nation, according to the order aforesaid ; and yet of a sudden, in eight or nine dayes time, such a scroul as this should be drawn up against him, and spread through the Nation, and never come unto the sight of their Pastor, till a twelve-month after, is such a wonder to me, that the like was never seen or heard of since the Creation of the World ; but as touching the Brethrens desire, to the best of my remembrance it was accomplished, they manifesting themselves to be very apt for to quarrel at every turn with me, and to be falling out ; for peace-sake I yielded to such a thing, bearing with their weakness, who would indeed be often doing amiss, and found out of the Gospel way, but could not bear to be reproved for it ; yea I say, for their peace sake I yielded to their desires, with grief of Soul I declare it, in maintaining of their peace, I broak my own, in tying up my self from making improvement of my Ministry, and exercising part of that power I had received from the Lord, to reprove, as well as to exhort and comfort ; it is no

small trouble to me, that they force me to rip up their weakness at this rate, in such a publick way, which now cannot be well avoided, they having published my Charge abroad: For Truth's sake I must speak a little, though nothing nigh to what I could relate; but this that I have done, is not to render them odious, as they have done their Pastor, but rather that the Truth might appear on my part, that so things may be compared together, both what I can say for my self, as well as what they have writ against me; or else who can be a true and competent Judge in the matter in controversie?

Seeing I am thus put upon it, I must speak, though its possible I may be blamed when I have done, but all things considered not blame-worthy it's like in this matter: I being by the Lord and them appointed their Overseer, and perceiving (to my grief of heart) a general neglect of the assembling of the Saints, and other things, did reprove this fault in general, it being a general Miscarriage; and what? must I come under dealing for it? and this brought as a Charge against me? Surely when the Churches come to hear thereof, and the Ministry too, they will rather pity me than otherwise, and have some Bowels of Compassion to me: For me to be thrown out as an useless person, when I was found in the way of my duty, and reported up and down for a dangerous person, when it cannot be proved so, and to shift off the business think no way like this, to make their Pastor to be thought odious by the Churches, and for them bragging when they have done, to say, *None of the Churches own him!* And this is the best Proof they have yet produced against their Pastor. See the baseness of these proceedings: First to broach abroad that their Pastor is a *Trappan*, and put a fear upon all the Churches, that none dare come at him to know what is the matter, for fear of being trappan'd; and then to give it out as if they had won the day, *Oh! None of the Churches own him!* Let these men remember the Day of Judgement is at hand, in which my Cause will be called over, then I shall have a fair hearing, and true judgement in the case shall be executed, and then it shall be known who is the Offender, whether *S. B.* or his Accusers. May not this People take shame unto themselves, to carry themselves so that they are worthy of reproof, and when they are reprov'd cannot bear therewith, but make endeavours to stop the mouth of their Preacher from reprov'g? One  
would

would have thought they should have hearkened to reproof, *Prov. 13. 18, 19, 25.* it being the onely way to gain honour, and that they might have learn'd knowledge by it. If I may query a little with them, Have they not scorned Reproof, and their Pastor got a blot thereby? O that they would well consider the words of the Wise Man, *He that hateth reproof shall die:* and forget not what he farther says, *Pro. 9. 8. Reprove not a Scornor, lest he bate thee: Rebuke a Wise Man, & he will love thee.* Let these Persons consider what they have done: If I had failed in this point, what reason can they shew that it must be blazed about after Reconcilement; may not such as are truly sober conclude, who are out of the prejudiced minde, that what they have done was more in malice than true love? but this is altogether off from the thing for which they made their pretence to bring me *under dealing*, as they call it, though no such thing, as was falsely asserted, and afterward immediately denied by *B. M.* namely for being a *Trappan*: So that their pretended Charge is come to nothing at last, and is proved no Charge at all.

Their last Particular I shall answer unto, containing several Branches.

First, *He is guilty of rash Passion and spiritual Pride in his carriage towards Us in communication.*

*Ans.* I must acknowledge that I am not without personal offences, which doth administer matter of true humbling and lying low at the foot of Christ: May it not be apprehended that for want of a right Spirit of Judgement and Brotherly Love, they may call that Passion, which God may approve on as true Zeal: if all things were considered from first to last, it may upon true grounds be gathered that they are mistaken in this their rash Censure; and while they judge their Pastor, they are guilty of the same sin, and bespatter him in the notion of passion and spiritual pride out of a prejudiced spirit they have took up against him of a sudden. In their Letter of Recommendation they sent abroad to the Churches, they write no such thing, it is much to me that in eight or nine days time they should change their note at this rate; first for to cry me up, and then with all speed cry me down: Whether prejudices be not the Engine that spurts out this dirty Water of Reproach upon me, I leave the clear-sighted Christian to judge.

Secondly,



Secondly, [*And to vindicate a scandalous Transgressor, that was for to be dealt with by the Church.*]

*Ans.* It will prove to these persons great advantage, who accuse me at this rate in matters that were buried long ago, and forgotten by me, and promised so to be by them; I say again, It will prove for their advantage in the great Day of the Lord, if they can clear themselves from slandering of their Pastor: and were this true what they say, how comes it to pass that we have very often met together at the Table of the Lord; and how is it that they have not proved faithful (if it be true what they assert) in this matter to the Lord and my Soul, to suffer me, as they say, a Liar, to be their Administrator in these weighty Affairs in the House of God? Is not this their proceedings much like unto that of Children, that quarrel and fall out one with another, and in revenge call over things done in times past, and hit them in the teeth with it? Have not these done even so, to fall upon upbraiding their Pastor of things done long ago? Put case I had offended in what I had then done, how far short do these People come of the Rule of Christ? let them consider *Ephes. 4. 32. As God for Christs sake forgave us, so ought we to forgive one another*: but instead of forgiving, how are they upbraiding! O should not these things set our hearts a bleeding! that these persons should rake up those things that were dead and buried long ago!

Thirdly, They say, *He charged a Sister rashly in the face of the Church, and to colour his evil made it a mistake to justify the wicked and condemn the righteous.*

To this I answer: What I spake then was no more, nor scarce so much, as a Sister of the Congregation asserted, and said she would undertake to prove it; the business that was in controversy I acquainted the Church with, when the person fore-mentioned began to speak, (whether it was by her being over-powered by some which would have born a sway, (and have occasioned all these distractions amongst us) though it did not so become them to do) I leave it to the Lord to judge whether she was not over-powered by words and other things, to which I shall not speak at large, lest I make their nakedness too much appear: I then did declare it was found a mistake; for me to say so, was this to cover my evil, and to justify, as they term it, the wicked? was their Sister, whom they had communion with at that time, a wicked Person?

Person? how did they dare to have any communion with her then? and to condemn the Godly: but who it was I condemned they have not named, and who it is I should condemn, I know not: I shall not judge them that do thus falsely accuse me; neither would I have them judge me in this matter, but leave it to him which judgeth righteously.

Fourthly, *It was but few Weeks but some or other would meet with their wounding and burdens.*

*Ans.* If the Word of the Lord did at any time wound them, let me tell them, Gods wounding tends to healing; but as to any thing else, I must profess my self altogether a stranger to it: for I was, if I may speak without offence, so far from wounding or burdening them, that I did chuse rather to be wounded or burdened my self; the Lord is my Witness in this matter: I say unto this People, Doth it not rather plainly appear that their Pastor was wounded and burdened by them, they being so apt to be offended with Gospel-Reproufs? Yea, sure they have done more than wounded and burdened their Pastor, for to deprive him of his good Name under the Notion of a *Trappan*, when there was no such thing; what will this amount to if strictly enquired into and rightly judged? sure murder in some kind: The Lord give them a true sight of their evil, and then I shall rejoyce.

Fifthly, *We met with Repulses in our Address to him; You must not teach your Elder: Sometimes he scorned to be taught his Duty by any Member in the Congregation.*

*Ans.* True it is, when some of them came, as divers times they did, *back-biting* of some of their fellow-Members, whereof some made it their common practice so to do, which became a heavy burden to me; and when they came to me with their stories, truly they had but little encouragement; and I do perceive this is that they call *Repulses*; for it was my manner first mildly to shew them their evil, and then to inform them of their Duty in that concernment: but finding still some who made it their business to go from house to house, carrying Tales, which since have been instrumental to bring their private disorderly walking into a publick disorder also; witness the noise their proceedings have made throughout all the Churches; I perceiving mild Instruction would not reclaim them, I was fain to use sharpness; which they ignorantly call *rash Passion*, I not answering the expectation of some

some in this kinde, but reprovng them sharply for the same, they have been pleased to terme it, *Spiritual Pride*: But why should I or any other think this strange? for *Paul* the Noble Apostle of the *Gentiles* was judged by the Church of *Corinth*, 1 Cor. 4. 3. *And counts it but a small thing to be so judged*; so shall I, for what I have done in this kind, hath been in a faithful discharge of my duty, though I have purchased to my self a blot for my labour; I trust the Lord will enable me to wear it as my Crown, what ever specious pretences they may have to render me odious to the People of God; they carrying of it at such a rate, to make the Churches believe that they have dealt with me in an orderly way, when it is no such thing, causing some to say, *His own Church hath dealt with him and cast him out*, when they were not in a capacity so to do, being under dealing at that time themselves, by their Pastor and others of the Church, for their rebellion against the Righteous Laws and instituted Orders of Christ's House: What they have unrighteously done, hath seemed hitherto to carry the day, as if they had obtained a victory, and cryed it up so, before the matter came to tryal: But it must pass for truth right or wrong: why so? there is no good reason can be shewed for it I am sure: some say, *Because the Church hath cast him out*.

To this I shall speak in the Language of the Prophet, *Isa. 66. 5. Your Brethren that hated you, that cast you out for my Names sake, saying, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed*: And for all their bold assertion, that *I am not willing to hearken to the least Member of the Church, to hear what they can say*; I hope I shall make it appear, that I am not only willing to hearken, but to learn of them too, if I find them in a capacity to teach.

These people, all men may see by their carriage to me, were so far from being able to teach me my duty, that they had not learnt to practise their own; it doth plainly appear they judged me without a cause.

Sixthly, *Sometimes he would compass us with fained flatteries and repentances, and yet in the mean time break forth into those foul breaking parts, that indeed he was become a burthen to us*.

To this I answer; What they mean by *feigned flatteries*, I am yet to learn; then very unlikely to compass them about therewith:  
Surely

Surely these people, *Have bent their Tongues like their Bow for lies*, Jer: 9. 3. And we may say of them as the Prophet of old did, *They proceed from evil to evil*. If by *fained flattery* they mean my ready condescension to them of low degree, in denying my self, as often I did, in having better thoughts of them than I had of my self, I making of it my work to maintain the peace of the Church; if this be their meaning, I must needs confess my self guilty; but as to any thing else, I am a stranger to it: The afore that which they call *fained flattery*, is a Paradox to me: And the thing they term by the name of *Repentances*, I do as little understand as the former; unless it be thus, if at any time I had spoken that which through their weakness, being pettish Children, and soon offended at reproof, (though they had need enough of it, and as they truly confess to me in their Letter they writ when I was a Prisoner in *Newgate*, That *they were Children in the Matters and Affairs of the Church, and need be taught*) then I would express my trouble in this case, that I was such an Offence to them; they being in the *high minde*, when they should come down into the *godly fear*, being apt to be self-conceited: and must I be reproached for this my Love and Tenderneſs to them? I trust my God will enable me to bear it, though that which makes it the harder, is, Because it is from the House of my Friends, and them that have been and still are as dear to me as my own Life, though they have thus dealt by me, and I *am become to them as a dead man out of mind*. If these be the things that made them cry out of being burdened, let all sober men judge whether they had any just cause for it: May it not truly be otherwise applied more safely, That these things could not but prove a burden to their Pastor?

I shall omit one thing in this Particular, it being such nonsense that I understand it not, and shall pass to the next thing in their pretended *Charge*.

Seventhly, *Some of those petty things we have also at large, for to be brought forth, if desired by any*.

*Answer*. Were it not to encourage these people to come under the breach of their solemn Covenant they made when they entered into Church-Communion, not to rip up matters in this kinde, I should say then, By all means bring them forth, that the Churches and others may see what a heavy Drudge their Pastor hath been made by them, and how they have had no respect to his

peice, but troubled and burdened him with such matters that by their own confession are counted *petty Things* : The Christian Reader may take notice, That their *Charge* at the best, as they have declared, is but a *petty Charge* ; the Reason is, The matters contained therein are but *petty Things* : and truly I do not much wonder they were so backward in letting me have a sight thereof, it may be they were ashamed of their work, it being but a *petty Business* : I must needs acknowledge they have given as true a Title to their Twelvemonths Labours as could be invented ; and should they sit a Twelvemonth longer onely to study for a Title to send forth their pretended *Charge* into the World, they could not choose one that would be more fitting. Now Friends, Seeing it hath appeared to be such a *petty Business*, I hope your poor oppressed Pastor will be restored to his Birthright again, that is to say, *His Good Name*, that hath by your means been taken from him ; for a *Good Name is better than precious Ointment*, Eccles. 7. 1. which you have stained by your scandalous Reports, spread by your means up and down the Land of my Nativity ; but if you will not, yet it shall work for my good and your hurt in the Day of Judgement. Sure all men that have but the least spark of Grace, will say it is but a reasonable thing, seeing all this cry and stir about *Samuel Bradley* doth at last appear to be but a *petty Report*, and could never to this day be made otherwise to appear ; for the most credible persons that ever had a hand to spread it abroad, which have gone under the name of very good Christians, neither did nor can speak any thing of their own knowledge : then it remains to be but a *petty Report* still. And when these persons have been asked, *Upon what grounds do you report this of the Person aforesaid* ? their answer has been, *His Church has cast him out upon this very Account* : and now that which they have called all this while a *Church Act*, though they had no Reason so to do, is found to be at the best but a *petty Surmise* or Supposition : What ? and no more ? No truly : Then, away, saith the sober-minded Christian, with this *petty Charge* ; for in open Court it is condemned : and let their Pastor's Good Name be restored.

Eighthly, *While we were dealing with him, at one time, breaking forth into a wicked reviling and contempt ; as, He had brought up a Bird to pick out his Eyes : A Brother that then spake, called him*  
Black-

*Black-mouth, Foul-mouth, he had spit the Devil all Day.*

*Ans.* As touching the Bird they mention, of all the things I did speak, *that* I cannot remember: however it may be relished, yet in one sense it is undeniably true: for this man whom they make mention of, was he that for two or three hours together did revile me in such a shameful manner, that some there present, although they were not Members, yet conscientious Persons, were so much grieved, they had much ado to continue in the hearing of him; his speaking was in such an unchristian-like manner, that some there present said, *He did act and look as if he had been the very Picture of Envy*; and he spake with such rage that to some perceivance he looked black in the mouth; then I pray consider, was that to revile him, when I spake nothing but the truth concerning him? And put case these kinde of proceedings and great oppressions, had so much prevailed with me, that I had spake worse than all this; who was the cause of it? were not those persons that would not let me have the same liberty that a Malefactor or a Murderer shall have at the Bar, that is to speak what he can for himself, before he be sentenced to death? but I must have my Sentence before I could be heard: *Oppression will make a wise man mad.*—And did I revile him to call him Foul-mouth, when he had such foul Expressions flowing from him, that were not becoming him? and whether he did not act the part of the Devil all the day, let the wise man judge, who accused his Pastor in the face of all there present, and yet could not, when he was put upon it, prove what he said; for we all know that *the Devil is the Accuser of the Brethren*, Rev. 12. 10. then you may plainly see I did not wrong him in the least, to say he *spit the Devil all day*, when he spit forth his venom of malice, that he was beyond the bounds of moderation.

Now if they had any regard to God's Glory and their own Reputation, they should not have laid open their weakness abroad, thinking to let the nakedness of their Pastor be seen to all men, and thereby have made manifest their own shame: suppose I had acted all that which *B.M.* had falsely asserted, was there no other course for them to deal with me, than to make me odious before all, ere they had examined the cause, to see whether I had deserved such things at their hands? But it doth appear this man with some others had a design to carry on, and he thought the way to make sure work



of it was to stop his Pastors Mouth, for fear he should spoile his design; for he with some others, were resolved upon the matter to cut him off right or wrong, and with all expedition too; and had forgot to go to prayer first. A Member that was there present, which wept bitterly to see their proceedings, seeing of them so nimble at the work, bad them consider what they did, for it was not a business of small concernment to cut off an Elder; to which some replied, *Well then, we will go and seek God*: the Brother that prayed, was very ingenious to confess (though he was one of them in the cutting-off design, *John Johnson* by name) he had no answer at all: with that *Benjamin Minzes* did go to pray, to see if he could have an answer, as we may gather by the passage; and after he had done, he was answered, as he did say, from *Rev. 2. 20. I have a few things against thee, because thou sufferest that Woman Jezabel, which calleth her self a Prophetess, to teach, and Seduce my Servants to commit Fornication, and to eat things Sacrificed unto Idols*: Whether this was a pertinent answer, or any answer at all, we shall certainly know at the Judgement Day, which hastens: and upon this they speedily proceeded, and refused to let it slip till another day of meeting, though it was desired by one of the Brethren, and also by them granted, yet this *B. M.* was so eager in the matter, and did so much prevail upon them, that he caused the rest of his adherents to breake their solemn Promise, which they made to the aforesaid Brother; *B. M.* carried it with these words, as can be proved to his face, *That if they did not do it then, they should not do it at all.* If they had not a greater intent to propagate their Murdering Design, to slay the Innocent, rather than to keep to the just known standing Rule of Christ, let him that is of understanding in this matter, appear to be judge in this case; and what was all this, but to carry on the work of the Devil all the day? and by these things have made me a wonder to many; yet God is my strong refuge, *Psal. 71. 7.*

Ninthly, *Verily scoffing at the Work of the Lord*; being acquainted he should be cut off, scoffingly said to one of his adherents, *It would be cut and dried by and by.*

To this I answer; O how have these persons addicted themselves to speak that which is not true! for let my Reply be considered, whether it was a Scoff, when I understood their determination what they was resolved to do; as it were informed upon good and



sufficient proof, that some of them were resolved, the breach should not be made up; and by their management of things, I saw their design plainly tending unto the same: When they did threaten to cut me off, I soberly answered, *It was ready cut and dryed*; that is, to speak after the similitude, it was ready done to their hands: how and which way they will make this a Scoff, I know not, unless they wrest my words, and take them in the wrong sence: Let these men remember, the same measure they mete forth to me, shall be meted to them again.

Tenthly, *As a further Evidence of his Hardness and Implacableness under all, when it was told him he was cut off, he makes that the time of his liberty to preach the Gospel unto the world.*

*Ans.* Here they have uttered words without knowledge, to tell the People, that it is an evidence of his hardness, what, to rejoice in a time of Liberty to preach the Gospel of Christ? here have they discovered their blindness and ignorance abundantly, to say, it was an evidence of his Implacableness: It is very plain by what they assert they know not what they say, nor whereof they affirm. First, The word Implacableness, implies, Unappeasable; a thing quite contrary to their assertion; whose malice admits of no terms of Reconciliation. Now let the Reader consider whether this rash Censure which they have ignorantly cast upon me, hath not fallen upon themselves; who would by no means admit of Reconciliation, though the terms thereof have been tendered to them, as aforesaid was proved; so that I may say unto them, *therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same things: how do they think that continue in so doing, to escape the Judgements of God? Rom. 2. 1, 2, 3.*

Secondly, Implacableness, doth import haters of Peace, and such who are wholly for war: so that out of their own mouth, they are condemned; for they are so far from peace, that they have proclaimed open War through the Nation against their Pastor, though without just cause, that a man can scarce go into any part thereof, but he shall hear the report of this their unrighteous Proceedings.

Thirdly, Implacableness, doth also import to us, such as will never be reconciled or pacified, when they are once moved, and have taken any quarrel in hand, such as are irreconcilable, without friendship

friendship or peace, who being once offended, will never be reconciled more, neither will admit of any League or Covenant; witness the Continuation of their reproach and slanders; that let these men or women come into any company, whether Christians or others, as can be proved against some of them to their great shame (not at all regarding the Glory of God) will fall a Reviling, Backbiting and Slandring of their Pastor, as if they were so hungerly bitten, that they can not tell when they have done enough, or should never be satisfied or take their revenge of him: This is *Implacableness* indeed; the fire of their wrath being once kindled, they carry it on at such a rate, as if they would never let it go out, till they hurried me out of breath, or hunted their Pastor to death, altogether refusing to shew any kind of friendship to him in the least; and being not contented to use him so vilely themselves, but use all endeavours that possible may be, to bring up all others to the same [*Implacableness*]. O this is Persecution with a witness! And when they do hear of any Person of Quality that doth come to hear the said *S. B.* some of them make it their work to run to their houses, and back-bite him extreemly, with such-like expressions, *He is a wicked dangerous person*; though when they have been asked by sober persons, whether they speak of their own knowledge? have told them, *No*; but it is true enough, you need not question it: Why? *O I had it from a gracious Soul that would not lie*: and if you come to that gracious Soul, if you can find him out, ask him, Do you know this and that to be true of *Samuel Bradley*? *Not of my own knowledge, but from one, whom I am sure will not dare for to tell a lie*: So you shall at last when it comes to the issue, find it comes from his own Church; and examine them of his own Church, Do any of you know *S. B.* your Pastor, to be a Trappan? *No, but we surmise or suppose some such thing*; so at last when we have searched into the bottom, there is no such thing: by this means have they made persons take it for granted, when they could never prove any such thing. They never ceased in this way of proceeding, till they had wrought up persons unto the same prejudiced mind as themselves; and by this means have prevented many from the Means of Grace. I hope by this time they see their blindness, and do now understand that *S. B.* stands clear from the guilt of *Implacableness*, and it falls out to be their own portion: The Lord grant them timely repentance, and let them

learn hereafter to speak the Truth, and utter such things as are truth, that their speech may not be condemned: for as *Job* saith, *Job. 34. 3. As the palate tastes meat, so doth the ear try words*: Their words have been examined and tried from the beginning of their petty *Charge*, now almost to the end, and have been found false and unsound; and out of their own mouths are they cast and condemned, and found *Lyars*; and such Persons as these are not like to be competent Judges in such weighty matters; and in the room of judging of others, if *they would judge themselves, they should not be judged of the Lord*. These Persons may do well to consider, That God will one day ask them, *Why dost thou judge thy Brother? or why dost thou set at nought thy Brother?* *Rom. 14. 10. We shall all stand before the Judgement-Seat of God*. But I shall pass to the next Particular.

11 Par. *He gives out, That he is wronged, and hath made his Appeal to the Churches, but cannot be heard.*

*Ans.* The Reader may observe this to be a petty *Charge* indeed, and this their pretended *Charge* hath been found false: for to make people believe strange things of their Pastor, and now come to wave the matter because they cannot prove what they have said, and put us off with a Story or a Tale about the Churches.

As touching making my *Appeal*, you may now see I have, and not onely to them but to the whole World: for the Innocent is neither ashamed to shew his Face, nor his Cause, though they were; witnesses their under-hand-dealing for this Twelvemonth together: and now their Actions are come to Light, the Light hath manifested their Works are for the fire, that must be burnt up: and let these Persons labour to carry themselves better for the future, lest they and their Works be burnt up together: and let them take it into consideration, That they have put me out of a capacity of making the Churches acquainted with their Proceedings, but in this manner; which I confess is not usual, nor had it been so, if it had not been long of themselves; for the Churches have by their instigations been set against me, and have been afraid of me, though to this day I have given them no cause, and I hope in God shall never so do: for in the presence of God I declare my true love to them; and not onely so; but to the poor distressed and oppressed Seed of God under all distinctions whatsoever:

friendship or peace, who being once offended, will never be reconciled more, neither will admit of any League or Covenant; witness the Continuation of their reproach and slanders; that let these men or women come into any company, whether Christians or others, as can be proved against some of them to their great shame (not at all regarding the Glory of God) will fall a Reviling, Backbiting and Slandring of their Pastor, as if they were so hungerly bitten, that they can not tell when they have done enough, or should never be satisfied or take their revenge of him: This is *Implacableness* indeed; the fire of their wrath being once kindled, they carry it on at such a rate, as if they would never let it go out, till they hurried me out of breath, or hunted their Pastor to death, altogether refusing to shew any kind of friendship to him in the least; and being not contented to use him so vilely themselves, but use all endeavours that possible may be, to bring up all others to the same [*Implacableness*]. O this is Persecution with a witness! And when they do hear of any Person of Quality that doth come to hear the said *S. B.* some of them make it their work to run to their houses, and back-bite him extreemly, with such-like expressions, *He is a wicked dangerous person*; though when they have been asked by sober persons, whether they speak of their own knowledge? have told them, *No*; but it is true enough, you need not question it: Why? *O I had it from a gracious Soul that would not lie*: and if you come to that gracious Soul, if you can find him out, ask him, Do you know this and that to be true of *Samuel Bradley*? *Not of my own knowledge, but from one, whom I am sure will not dare for to tell a lie*: So you shall at last when it comes to the issue, find it, comes from his own Church; and examine them of his own Church, Do any of you know *S. B.* your Pastor, to be a Trappan? *No, but we surmise or suppose some such thing*; so at last when we have searched into the bottom, there is no such thing: by this means have they made persons take it for granted, when they could never prove any such thing. They never ceased in this way of proceeding, till they had wrought up persons unto the same prejudiced mind as themselves; and by this means have prevented many from the Means of Grace. I hope by this time they see their blindness, and do now understand that *S. B.* stands clear from the guilt of *Implacableness*, and it falls out to be their own portion: The Lord grant them timely repentance, and let them

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ever : for through Grace I can truly say to this day, though I have been rendered vile and base, I have love to all Saints ; and my condition I have related to some that now are eminent in the Churches, and made my moan to them, telling them of my great Burden ; but what am I the better ? I must bear my own Burden : for I see none so ready to search out the Truth of the Matter, or bear the Burden with me, but a few Lambs of Christ, who for so doing are laid under Reproach, though there is none can blame their upright Conversations justly. By the wicked Contrivance of this back-biting People, I perceive that fear and jealousy is got upon the hearts of all them that call themselves by the Name of the Churches of Christ ; I do not say they deserve not that Name, but I wish rather they may. And so much as to my Appeal to the Churches.

12 Par. *He now makes his Appeal to God, and questions not but in a Twelvemonth he shall make Us and all the Churches know their evil.*

*Ans.* Can these men blame me for making my Appeal to God, when I came on purpose to make my Appeal unto them, and could not be heard ? what cause they have to do so, I know not.

As touching my *making of them know their Evil*, I might have been better than my word, had not they carried it about so cunningly, insomuch that I could not obtain a sight of my *Charge* upon no terms till the Twelvemonth came about ; but time enough to their shame who work so secretly that it was a wonder, if not almost a miracle for me to come to the sight of this their pretended *Charge* : but what God will have brought to Light, who can by their cunning contrivances prevent ? for he is a God that will *bring to light the hidden things of darkness*, 1 Cor. 4. 5. as he hath done this, blessed be his Name : I have been charged upon several accounts, but never in a right capacity to make my Reply till now ; and now I hope those of the Churches that have joyned in with them in their Work of Deceit, will see it to be an evil, and free themselves again of it ; seeing I have proved my self to be no *Trappan*, but Innocent in the case, and none can prove to the contrary : and I hope so well of them, that they do see it an evil by this time, to fear a man that never did (nor never doth intend) them any harm.

13 Par. They would make the Churches and Others believe that

that this is but a brief Copy of those many grand Evils for which our Brethren before and now, have cut him off, and cast him out for the destruction of the flesh.

*Ans.* Their grand Evils, as they are pleased to call them, are proved most of them (if not all) grand lyes, groundless Suppositions, Surmisings, and mistakes: I pray what will their *petty Evils*, as they term them, prove, but *petty lyes*? if they were brought forth and to be weighed, *Job 3. 6, 7. In the Ballance of the Sanctuary*, namely, the Ballance of Truth, they will without all doubt be found to be too light; they had need look very well about them, for all the flourish they have made of *casting me out for the destruction of the flesh*: what are their lying surmisings and the like, but the works of the flesh? These persons may do very well to see the *Beam that is in their own eye*, *Mat. 7. 3.* then shall they see more plainly to pull out the *Mote that is in their Brethrens eye*: The time may come, that God may say unto them and to all the rest of their fellow-boasters, *Who hath required these things at your hands?* Though you are pleased to call it *the work of the Lord*, take notice that *backbiting* and *whispering*, and *false-accusing*, are the works of the flesh, called so in Scripture, and not the works of the Lord: Therefore all men may see, they have more cause to lie low in the sight of God for this their evil practise for a twelvemonth together last past, then to boast as they have done: So, *They do but glory in their shame*, *Phil. 3. 19.* for these works are not the works of God, but their own, which must be burnt up; for God is coming with his sword to cut down all that is not of his own, *for with Fire and Sword will God plead with all flesh.*

Oh that a word of Exhortation might fasten on these poor wandering Sheep that are gone a stray upon the dark mountains, *Jer. 13. 16.* that might cause them for to return to their first love, or husband, *for then was it better with them then now*, *Hos. 2. 7.* and make haste, lest the Lord our God make a breach upon them, *for that they sought him not after the due order*, *1 Chron. 15. 13.*

Oh that they would repent out of hand for their heady and rash proceedings against their innocent Pastor, lest destruction be their portion; notwithstanding all their Profession.

14. Par. And so do now bear our Testimony against all his Evil, and all his Adherents, and set our hands to the truth of it.

*Ans.* To this I Answer, If these Assertors and Concluders did



walk like persons indued with true knowledge ; they should have proved the things they talk of to be evils, before they had set their hands thereunto : by what they have done, they have manifested themselves not to be wise nor right Artifts at the work of accusation.

Again, if they could have proved what they have subscribed unto, to be Evils, the next work had been to have layed them down before me, and made some endeavour to have holpen me to a sight thereof, as well as themselves, and shewn me by way of aggravation the danger of the n : and if I had been obstinate not to have heard some of them alone, to brought two more with them, and took some pains with me for to recover me out of that which they are pleased to call an Evil ; and if I had remained in an obstinate mind, then with sorrow of heart and bowels of love told it to the Church, & the Church to have made some endeavour to recover me, and if I would not have seen my Evil, then to have set a day a part for Fasting and Prayer, and to have mourned bitterly, under the consideration of the thoughts of the loss of a chief Pillar of the Church ; and when all this work was done, then in a solemn reverent and godly manner, to have gone trembling at the thought of what must of necessity then have been done, seeing there was no avoiding of it ; and consider what was to be done after all this, not to reproach.

*Nay, For sufficient to such a man was this punishment which was inflicted upon many, 2 Cor. 2. 6, 7. So that contrarywise, they ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow; wherefore I beseech you that you would confirm your love towards him.*

I say to these people, Was any of this done ? Was the first step taken in this work, much less the last, that was done to the incestuous person ? How may these people dread the thoughts of their present Proceedings with their former, for fear God may charge them with Spiritual murder at the Day of the Lord, in putting a stop to conversion-work, and cause Souls to stumble ? I say, Oh what comfort can these men have, that have set their hand to such a work as this is ? The Lord give them a sight and true sence and sorrow, yea true repentance of the same : Sure by this time they may plainly see, if they do not harden their hearts, that they were out of the way of the Lord ; and with what comfort can they go

to the grave with this Load upon their Consciences? or what peace they can have for these their irregular Proceedings, I know not? and truly it is to be admired they do not yet blush at that they stile their Testimony; Sure they understand not what they say: for the word *Testimony* doth signifie, amongst other things, a good report from others: but this which they have done, is found to be of no good report; therefore falsely termed by them a *Testimony*.

Again, a Testimony doth also import, a witnessing well; but they have witnessed unto that which is Lyes, Suppositions and Surmisings, which is very ill; therefore for to speak properly, have born no Testimony against *Samuel Bradley*, but rather have made their ignorance further appear, and know not what they say in this case, nor what a Testimony is; and yet these persons will undertake for to pass Sentence of Excommunication upon their Pastor, and that as soon as his back was turned from them was it done, but never to his face.

And whereas they seem to reflect upon the rest of their Fellow-Members, which bore a better Conscience than themselves, which they call, *Adherents*; they have little cause so to do; for they understand the Rules of Christ better, than to run rashly and headily upon things contrary to the right Order, but have waited with patience upon the Lord, and have proved Fellow-feelers of their Pastors Sorrows and great Afflictions, that have befallen him through the means of the persons aforesaid, that are turned his Accusers, though falsely; and they in Conscience could not joyn with them without breach of Covenant. I shall say unto these my Accusers, had they been as tender of the Glory of God, as these they call *My Adherents*, they might have been made partakers of true Peace with them; though by their means they are made to stand alone separated from the rest of their Brethren, to their great grief; and could they violate the peace of their consciences as those have done, they might have been their dear Friends still: Let these men be careful, lest they slay the Upright in Conversation, with the Sword of their Mouth, namely, bitter words, as they have not been ashamed to do, lest Wrath break forth from the Lord upon them.

And whereas they say, *They have set their hands to the Truth*,

I ask them whether their Consciences did not prick them when they were setting their Pen to Paper? so as they began with a lye,

they conclude with a lye also: O how can these People with confidence call that a *Charge*, which they themselves confest in the last Particular thereof, to be but *petty things*? or call that a *Truth*, which is stuffed up with so many *Lyes*, *Suppositions*, and *surmising Expressions*, as hath been proved all along? O that they would lay these sad proceedings to heart, that for this Twelvemonth together they have contrived against their innocent Pastor, as they have owned him to be, and yet have cried him up for a *Trappan*, at such a high hand! They may see, if they do not wilfully shut their Eyes, that his Innocencie has so shined in this matter, that the Lord hath help him to weather the storms of all sorts they have raised upon him, onely from Fears and Jealousies: O what will they do, when God shall call them to an account! How will they be able to stand before him! It is not their stronghold of Church-Fellowship that will shelter them from the wrath of God: for if he set the Worm of Conscience a gnawing, their Gourd will soon be destroyed, and where are they then? My Prayer shall be *that they may repent*, and the Lord forgive them, for I do; and for ever hereafter let them be silent, and never more open their mouth to reproach: and as *Job* said of his friends, so shall I say of mine, *Job 16.24. I have heard many such things; miserable Comforters are you all.*

And now you may see I have diligently examined this their pretended *Charge*, that hath occasioned such a stir in the Nation, and have found it to stand upon the Foundation of Untruths, Jealousie, Tautology, groundless Fears, Surmisings and Suppositions: by which means have many been made to have hard thoughts, and to speak high words against *S. Bradley*, as if he had been turned from what acquaintance he had with God, to be a *notorious Betrayer of the Lords People*,; and thorow this means also, for a year together, and more, have sundry, yea, scores of lyes been raised of him, whereof many of them are upon Record, (but not judged expedient to be published) and are proved by sufficient godly Persons to be falsehoods; as may be seen by any sober Christian, that desires to be satisfied therein: Though these things have occasioned unexpressible trouble unto me; yet in the midst of all, *I do rejoyce in the testimony of a good Conscience*, 2 Cor. 1. 12. being clear from any kinde of guilt in this matter, God is my witness;

ness; and in assurance thereof, I do in the fear and name of the Lord God everlasting now declare to all sorts of People, Professors, or Prophane, for to come forth and accuse me if they can, in this matter upon their own knowledge, or by positive proof from any, That I did ever in all my life do any thing that had the least tendency to any such thing, as to the insnaring of the People of the Lord: I do here further declare in the presence of God, Angels and Men, as I shall answer it at the great and terrible day of the Lord, which now hastens, That my Soul doth loath and abhor the very thoughts, much more the acting of any such thing: And were not the Glory of God and the Good of poor Sinners concerned in this matter, I should not have put Pen to Paper, but still remained in silence, knowing that with the help of the Lord my Innocencie in this case, though it may be long, would have stoppt the mouths of the scandalous Reproachers; I hearing the Gospel so much reproached on my part, being represented to the Nation to be that I am not, namely a *Trappan*; and Professors on their parts making of it their business to broach new Lyes every Week almost, if not altogether, which my soul was sorely grieved to hear; and this pretended Charge by so great a Providence brought to my hand, I could forbear no longer, judging it my duty to let the Lords People through the whole Nation, understand the whole matter in controversie between me and those of my own House, to the end they may be in a right capacity to judge between us.

Now the Lord hasten the time that *Sions* Breaches may be made up, that there may be *no more smook in his holy Temple*, but a faithful serving of the Lord *with one consent*: Which is the Prayer of him whose Love doth run out (however it hath been thought other-ways by many) to all the precious Seed of Renown; who longs to see *Sion* a quiet Habitation, and the Joy of the whole Earth, her Children to walk in Love, and so fulfill the whole Law, to the end they may live in Peace. *So the God of Peace be with you all.*

To close up all, I shall (omitting divers Letters of Vindication written in my behalf by these People) present the Reader with a true Copy, word for word, of *their Letter of Recommendation*, by which they sent me forth to preach the Gospel; which was done but eight or nine days before this Dreadful Breach.

The

The Church of Christ meeting together in the Faith and Order of the Gospel, in Salisbury Lane near Redriff, Sendeth Greeting : This Letter of Recommendation, to be communicated to the Churches of Christ in London, or any part of the Nation ; and to all Saints of the like precious Faith with Us, wheresoever.

*WE* there in the Name and Fear of God in a solemn manner, as we do apprehend, according to the Rule of Christ laid down in the Gospel, by Fasting and Prayer, separated, set apart and sent forth our dear Brother in the Lord Samuel Bradley, in the Work of the Ministry, to preach the Gospel of Free Grace and Reconciliation to poor Sinners, and of Consolation to Saints : To be instant in this Work in season and out of season ; to Reprove, Rebuke, Exhort, with all long-Suffering and Doctrine, as He shall have opportunity offered. We do judge Him to be one whom the Lord hath made able by his Spirit for to divide the Word of Truth aright : Being one that hath been under the Terrors of the Lord, knows how the better by the Terrors of the Lord to perswade Sinners to come in to Christ : And one who hath experienced the pangs of the New Birth, who hath Christ formed in Him ; That hath been Instrumental in the Hand of the Lord to turn Us and many more from Sin to Grace, from Darknes to Light ; And some, if not all of Us, have been a Seal of His Ministry (in the Lord) and He is near and dear to Us for the Work's sake ; Whose Conversation is in all things becoming the Gospel of Our Lord JESUS ; whose Life is a constant Sermon to Us. Now if You account Us Fellow-Citizens of the New Jerusalem, and Subjects of the King of kings, and Heirs of the Kingdom of Grace, being made Partakers of the Divine Nature, Receive Him as Our own Bowels, whom We trust is very much upon the Heart of God, and hath obtained great Grace, who hath had large Experience of the Love of God, who is a Brother beloved, who is especially known to Us, who hath begotten Us to Christ, who is Our Spiritual Pastor to feed Us, and to walk in and out before Us ; Therefore We may say of him as Paul said of Timothy, Phil. 2, 30.

We

We have no Man so dear to Us, who will naturally care for our Estate, &c. But we know the Proof of Him, That He hath been and is a great Labourer in the Vinyard of the Lord : We send Him therefore forth in the Name of the Lord, to do the Work of the Lord, that when We see Him again, We may do it with Joy : Receive Him therefore in the Work of the Lord with all gladness, and hold such in Reputation for Christs sake, yea, and for their Work sake. And so We rest Your Brethren in Christ the Beloved of the Father, who is full of Grace and Truth ; and subscribe Our Names in the behalf of the Church. The Grace of Our Lord Jesus Christ be with You all. (Amen.)

The 5th of the  
5th Month,  
1663.

John Glyde, Elder.  
Benj. Minzes, Deac.  
John Johnson.  
Henry Tabor.  
Roger Morlie.

John Asten.  
John Bentlye.  
Samuel Hackney  
Jeoffry Lane.  
William Green.

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FINIS

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